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# GIRLS' MADRASAHs

Recently a girls' madrasah costing millions of rands was opened in South Africa. It appears as if this craze fraught with destructive consequences for the moral and spiritual life of Muslims, has exceeded the limits of sanity. Those responsible for the establishment of an institution which draws girls out of the home have surely lost their Islamic mental balance. The short-sightedness of the pioneers of this future evil is staggering. It is not a simple matter to initiate an innovation which is at variance with fourteen centuries of Islamic practice and direction.

The clamour for girls' madrasahs is a deception of Iblees which has been given religious form. Senior Ulama from overseas have warned Muslims of the dangerous exercise on which they are embarking. But, the juniors over here in South Africa have chosen to turn a deaf ear to the Naseehat of senior pious Ulama. These initiators of girls' Madrasahs cannot truly have the long term interests--moral and spiritual--of the community at heart. Those who are sincere, desiring the betterment of the Ummah cannot audaciously embark on projects which run contrary to the spirit and teachings of the Qur'aan and Hadith. The only flimsy argument which the protagonists of these institutions cling to is their claim that Deeni Knowledge is compulsory on even females, hence they feel fully justified in their endeavours.

Their short-sightedness is apparent from the fact that basic Deeni Knowledge has been Fardh for females from the very time of Rasulullah (sallallahu alayhi wasallam). Obligatory Deeni Knowledge for females is not a new accretion to Islam. Islam has advocated and commanded Deeni Knowledge for its female adherents from its very inception. But, this compulsory degree of Deeni Knowledge for females is not to be construed to mean the mass production of 'aalimahs' in public institutions which require the emergence of females from their homes in direct conflict with the Qur'aanic and Hadith prohibitions commanding Hijaab and their remaining indoors--inside the home environment. Public institutions are negatory of the inherent Hayaa (natural modesty and shame) of females. The congregation of large groups of girls in a public institution runs contrary to the spirit of Islamic Hijaab. It militates against the natural and Shar'i role which has been divinely ordained for women. But, our bretheren involved with these public girls' madrasahs seem quite oblivious of these simple Islamic facts which do not require any high degree of intelligence for comprehension. It is, therefore, clear that they have become the victims of shaitaani deception. A veil has been cast over their spiritual eyes, hence they are incapable of discerning facts which should be as clear as daylight to a Muslim who is serious regarding the Sunnah.

Throughout the long corridor of Islam's history Muslim females were taught the degree of Deeni Knowledge which is necessary for their Deeni life. In the first instance, the Qur'aan places this

obligation on the male guardian--the head--of the home, hence the Qur'aan Majeed commands:

**"O People of Imaan! Save yourselves and your families (wives and children) from the Fire..."**

The Deeni Ta'leem and moral education of the family have been divinely imposed on the husband/father. But, modern-day Muslims are attempting to assign this obligation to public institutions. Most assuredly they will fail in their attempts with disastrous consequences following in the wake of their failure.

It is not permissible for the family head to shrug off his sacred obligation and in justification present feeble excuses--the excuse of lack of time and business commitments. He has time for everything--for halaal and haraam--for business and recreation--but he feels that he has no time for the Deeni education of his beloved family. He cannot argue lack of knowledge concerning the basic acts of Islam. If the father or husband happens to be so ignorant that he lacks knowledge of even the basics pertaining to Salaat, Tahaarat, Saum, etc., then it is incumbent on him to acquire such knowledge and in turn impart it to his family. But even men of knowledge, who spend much of their time in public work of propagation, neglect their own families.

In the tafseer of the aforementioned Qur'aanic aayat, attributed to Hadhrat Ali (radhiallahu anhu), it is said:

**"Teach your families virtue."**

Maalik bin Huwairith narrates:

**"We, a group of young men, approached Nabi (sallallahu alayhi wasallam)).....(He commanded):**

**'Return to your families. Teach them and command them (with virtue)....'**

One Hadith declares:

**"A man is the Daaee (the one to give da'wah) to his family and he will be questioned in this regard...."**

In Hayaatus Sahaabah the following narration appears regarding the method of teaching females during the early time of Islam:

**"A man would rehearse to his wife, his daughter, his sister and every close family member (what he had heard from the Nabi--sallallahu alayhi wasallam)...."**

Imaam Tahaawi states:

**"Their menfolk would come back to the**

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## DIVINELY-IMPOSED FEAR

Aayat 128 of Surah A'raaf states:

**"MUSAA SAID TO HIS NATION: SEEK AID WITH ALLAH AND HAVE PATIENCE (SABR). VERILY, THE EARTH BELONGS TO ALLAH. HE GRANTS ITS RULE TO WHOMEVER HE WISHES FROM AMONG HIS SERVANTS. THE ULTIMATE SUCCESS IS FOR THE MUTTAQEEEN (THOSE WHO FEAR AND OBEY ALLAH).--Qur'aan**

The Muslim community all over the world, especially where they happen to be minorities in non-Muslim lands, become greatly perturbed with the political upheavals which are besetting the world in this day. Strife, mischief and anarchy are the dominant features of all political activity spawned by kuffaar systems of life. Pillage, plunder and the spilling blood of defenceless people are some of the miserable acts of barbarity justified under a clamour of slogans of purported altruism.

Caught up in the whirlpool of political anarchy Muslims in this country and elsewhere, Muslims are being buffeted into senseless subservience to systems chalked out by kuffaar. In spite of being Muslims, acknowledging the Qur'aan as the Divine Law of Allah, and in spite of having the knowledge of the fact that the earth and everything belongs to Allah Azza Wa Jal and that every particle in the universe operates by only the Decision and Command of Allah Ta'ala, they are smitten with an unholy fear. What is going to happen in the future? This is their fear. The consequences of political developments and upheavals are also being exaggerated and misread by Muslims bogged down by worldly love and material pursuit which extends far beyond the limits of the Sacred Law of Allah Ta'ala. When Allah Ta'ala declares unambiguously that **the earth belongs to only him** and that **it is only He who appoints rulers and governments**, then what do Muslims fear?

The fear of Muslims is however genuine since they have lost their Islamic direction. They have abandoned the Sunnah. They have expelled the fear of Allah from their hearts, hence their bosoms are saturated with the fear of kuffaar--the fear of communists and anarchists. It is for this reason that they seek to curry favour with godless communist political leaders and kuffaar priests inclined towards communism/socialism/marxism, all dead ideologies of godless men.

We find Muslim learned men--sheikhs and maulanas--going out of their way to woo godless kuffaar who publicly proclaim their ideologies of atheism. They should hang their heads in shame for betraying Islam in this most despicable way. To page 11

# QUESTIONS and ANSWERS

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**Q.** My recitation of the Qur'aan is very poor since I was not taught Tajweed. Should I stop making tilaawat until I have learnt Tajweed?

**A.** No, do not discontinue tilaawat of the Qur'aan Majeed. Continue with tilaawat even while you have not yet acquired the knowledge of Tajweed. But, do make endeavours to learn Tajweed as quickly as possible.

**Q.** My husband is not in favour of me wearing Purdah dress. Some people advise that I should obey his wishes.

**A.** Obedience to the husband and parents is only in lawful things. Obedience in haraam things--in violations of the Shariah--is not permissible. It is not permissible for you to obey the unlawful wish of your husband. It is incumbent on you to adopt Purdah even though your husband dislikes it. His attitude is sinful.

**Q.** A woman intends going for Hajj in the company of her sister and sister's husband. Is this permissible?

**A.** It is not permissible. It is haraam for this woman to travel without a mahram. It is not lawful for her to travel in the company of her brother-in-law even though his wife is with.

**Q.** A leading soft drink manufacturer claims that alcohol is not used at all in its soft drinks although the Majlis claims that these drinks do contain some alcohol. I have a letter from the company.

**What is your basis for claiming that soft drinks contain alcohol?**

**A.** We have irrefutable documentary evidence to substantiate our claim. The statement or claim the "leading manufacturer" made to you is false--utterly false. Soft drinks are made from very strong alcoholic concentrates of about 20% alcohol by volume. The final product, viz., the soft drink, thus contains small quantities of alcohol.

**Q.** Our Imaam omitted the Ruku in the Witr Salaat during Ramadhaan. However, he performed Sajdah Sahw to rectify the Salaat. Was he correct in doing so?

**A.** Ruku is among the Fardh acts of Salaat. Omission of a Fardh act renders the Salaat baatil (null and void). Sajdah Sahw does not rectify a Salaat from which a Fardh act has been omitted. The Imaam erred. It is essential to repeat the Salaat.

**Q.** The Imaam of a certain Musjid has introduced the recitation of certain Tasbeehs and Duas in congregational form after every two and four raka'ts of Taraaweesh Salaat. He says that he has done so in order to maintain unity in the community since some persons insist on these rituals. Please comment.

**A.** The Imaam has erred in his opinion and is guilty of having introduced a dark bid'ah. Rasulullah (sallallahu alayhi wasallam) said that all bid'ah is deviation which leads to Hell-Fire. Unity is not maintained by the introduction of bid'ah and baatil. Many people are deceived by this trick of shaitaan. A learned man should be a beacon of truth, propagating the Sunnah of Rasulullah (sallallahu alayhi wasallam). He should not be an agent of darkness--darkness of bid'ah--displacing the Sunnah of Rasulullah (sallallahu alayhi wasallam). The practices which this Imaam has introduced were never the acts of the Sahaabah. Many a learned man is responsible for bringing destruction to the Deen and the Deeni life of the community. We seek Allah's protection from such ulama-e-soo (evil learned men).

**Q.** If two disputing parties mutually agree to appoint an Aalim to act as the

arbitrator in the dispute, will his decision be binding on the disputants?

**A.** Yes, his decision will be binding on the parties. Since the arbitrator was mutually appointed, his decision will have the effect of a Qaadhi's verdict.

**Q.** Is it permissible to break up an engagement? If a proposal is accepted and even the Nikah date is fixed, will it be permissible to cancel the proposed marriage if the parents realize that they had erred in having accepted the proposal?

**A.** Yes, it will be permissible to cancel the arrangement. The interests of the girl are of utmost importance. If her parents have realized their error, it is incumbent on them to break the engagement.

**Q.** A woman's father orders her to desert her husband and return home (to her parents home). For some reason they dislike her husband and are trying to break up the marriage. The father claims that it is compulsory for his daughter to obey him.

**A.** The father is in error. He has no such right over his married daughter. It is incumbent on the woman to obey her husband and remain with him. It is unlawful for her to obey the sinful order of her father.

**Q.** Could Zakaat be paid in kind, e.g. with stocks from the shop?

**A.** Zakaat may be paid in kind. You may pay your Zakaat with stocks.

**Q.** A friend asked me for a loan which was a large sum. I did not give him the money in the form of currency notes, but purchased some gold coins which I weighed. I handed him the coins as a loan and told him that I want repayment in gold as well--the exact weight which I am giving him. Is this transaction valid in the Shariah? At the time of repayment the value of the weight of gold I gave him will be much more than its present value.

**A.** The transaction is valid and lawful. A loan was given in gold by weight. Repayment has to be in exact kind, i.e. the same weight of gold has to be given in repayment. The present and future values of the gold have to relevance in this type of transaction.

**Q.** I collect coins. I have in my possession some old bronze and silver coins. Do I have to pay Zakaat on such coins? If yes, on what value do I pay?

**A.** Old coins which are no longer currency are not considered as cash by the Shariah. Bronze and copper coins as well as coins of any other metal besides gold and silver are exempt from Zakaat. This applies to such coins which are no longer regarded as money. However, Zakaat has to be paid on silver and gold coins. Obtain the weight of the gold/silver and pay Zakaat on its present market value, i.e. the market-value of gold/silver, not on the numismatic value of the coins. If the silver or gold coins are of an alloy mixture, ascertain the gold/silver content. If the gold/silver content is more than 50%, the coins will be regarded as gold/silver coins. If the other (the base) metal content is greater than the gold/silver content, the coins will be considered to be of the base metal and will then be exempted from Zakaat.

**Q.** Is it permissible to eat catfish?

**A.** Catfish is fish, hence halaal.

**Q.** A woman does not want to

breast-feed her baby because she wants to maintain her figure. Is her action Islamically proper?

**A.** The proper, natural and Islamic way is to breast-feed the baby. The mother is being selfish. She is not much concerned with the health and welfare of her baby. Nevertheless, if her husband consents, it will be permissible for her to refrain from breast-feeding. However, if her husband insists that she breast-feeds the baby, then it will be incumbent on her to do so.

**Q.** Does the soul suffer any pain when the deceased is subjected to a post mortem?

**A.** Even after death, the rooh (soul) maintains a relationship with the physical body which had housed it for so long in its earthly sojourn. Undoubtedly, the soul is grieved by any sacrilege and mutilation committed to its body.

**Q.** In some places in Nigeria the Friday Khutbah is recited in a tribal language. What does the Shariah have to say in this matter?

**A.** It is not permissible to recite the Juma' Khutbah in any language other than Arabic.

**Q.** A man sent his proposal of marriage for a certain girl. The girl and her mother approves of the boy, but the father refuses to consent to the marriage. He does not give any reasons for his objection. Is it proper to proceed with the marriage without his consent in this case?

**A.** No, it is not proper. If the father is an intelligent person with a Deeni outlook, then surely he must be having reasons for his refusal even though he does not divulge these. After all, it is his daughter and he must be having the interests of his daughter uppermost in mind. It is not advisable to proceed with a marriage when the girl's father is not pleased and refuses consent. It will be another matter if the father is a faasiq, a faajir, a moron and an irresponsible person acting out of malice or spite. In such a case the father's refusal which is not in the good interests of his daughter will be ignored.

**Q.** In a certain madrasah nazams are sung to the tune of film songs. Is this permissible?

**A.** It is not permissible.

**Q.** Please give your opinion on the Qur'aan commentary known as Taffhimul Quran, the work of Maududi. Is it advisable for laymen to study this commentary?

**A.** Maududi possessed no Deeni qualifications in so far as matters pertaining to Islamic Knowledge are concerned. He was an unqualified man who did not have the benefit of expert Ustaadhs. He deviated from the Path of Haqq and many people went astray by following him. It is not permissible for laymen to read his books, including the one mentioned by you. Laymen can go astray. His explanations and opinions are traps from which ignorant people cannot easily extricate themselves.

**Q.** In Singapore it is a practice to have a Thikr session before the Nikah. Is this session in conformity with the Shariah?

**A.** Such a thikr session is bid'ah. It is an innovation which is in conflict with the Sunnah. It is not permissible to indulge in this practice of bid'ah.

**Q.** When an aayat of Sajdah is recited, is it compulsory to make the Sajda immediately?

# QUESTIONS and ANSWERS

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**A.** It is not compulsory to make the Sajdah the same time. It may be delayed, and made at any time. This is according to the Hanafi Math-hab. According to the Shaafi Math-hab it is necessary to make the Sajdah the same time the aayat is recited. A long delay is not permissible in the Shaafi Math-hab. The time taken to perform wudhu will not be regarded as a long delay. In the Shaafi Math-hab the Sajdah will not be valid after a long delay and there is no qadha for the Sajdah thus lost.

**Q.** At what point should the Hujjaaj travelling from the south and west don Ihraam? Some say that we from South Africa have to don Ihraam before arriving in Jeddah. If the Ihraam is delayed until Jeddah, it is said that the Dum penalty has to be paid. What is the correct version?

**A.** There is difference of opinion among the Ulama on this issue. Some Ulama are of the opinion that it is incumbent to don Ihraam before reaching Jeddah, e.g. at Nairobi which is the last stop before arriving in Jeddah. Other Ulama say that Jeddah is the Miqaat, hence the Ihraam may be donned there. We too are of this opinion. The proofs of the latter group of Ulama appear more convincing. Jeddah is thus the Miqaat and there is no Dum penalty for delaying the donning of Ihraam until Jeddah.

**Q.** Is the performance of Janaazah Salaat in the absence of the corpse permissible?

**A.** According to the Hanafi Math-hab it is not permissible. According to the Shaafi Math-hab it is permissible. Followers of the respective Math-habs should follow the rulings of their Math-habs.

**Q.** Is it permissible to recite the Qur'aan Shareef sitting behind the back of a person?

**A.** It is disrespectful to the Qur'aan Majeed to do so. One should not make tilaawat sitting behind the back of a person. The Qur'aan Majeed must be treated with the greatest of reverence and respect.

**Q.** What is the share of inheritance of a wife who has no children by her husband? However, her husband has children from a previous marriage.

**A.** A wife in this case receives one eighth of her husband's estate, i.e. one eighth after payments of his funeral expenses and debts, if any.

**Q.** A young Aalim teaches females from behind a screen. He sits alone behind the screen. Sometimes only one girl turns up for lessons.

**A.** This mode of teaching is not permissible. It is fraught with moral fitnah. The Aalim should not expose himself to this trap of shaitaan and the nafs. Even when an Aalim teaches females from behind a screen it is necessary that his wife or some senior mahram lady, e.g. mother, sister, aunt, be present. Their presence is a safeguard against fitnah.

**Q.** There is a lot of talk in our midst that while builders were excavating on the Safa-Marwah side of the Haram Sharief in Makkah Muazzamah, fresh bodies were found as well as a dome. What is the Shariah's view regarding these bodies? Can these bodies be transferred to the local cemetery?

**A.** We have no knowledge of these excavations and the alleged discoveries. However, if this is true, then it will be incumbent to intern the bodies with respect in the Qabrastaan or any other nearby suitable place.

**Q.** If the site where the Haram Sharief is being extended was a cemetery at one time,

will it be permissible to continue with the work of extending the Haram Sharief on the site?

**A.** Yes, it will be permissible. In the first instance there was no known Qabrastaan. Thus, a Qabrastaan was not being appropriated for the extension. During the course of the excavations, bodies were allegedly discovered. The bodies have only to be reinterred in a suitable place and the work will continue.

**Q.** In a madrasah, the children get together and collect money to buy presents for their Ustaads at the end of the year. Among these kids there are also those from poor homes. I have heard from many not so well to do parents, at times it is difficult for the poor ones to make contributions. Is it permissible for Ustaads to accept these presents?

**A.** It is not permissible for Ustaads to accept this type of customary gifts arranged by pupils. Such gifts are an imposition on those who cannot afford to contribute, but are constrained to do so because of shame. Besides the question of the customary gift, if any of the children are minors, the prohibition will be aggravated since it is not permissible to accept gifts from na-baaligh (minor) children.

**Q.** What is the purpose of destroying the Arsh, Qursi, Sidrattul Muntaha, and Baitul Ma'moor by Allah Ta'ala during Qiyaamah? Since no living being has any concepts of their actual form or shape, why destroy something that is not comprehensible to the human mind?

**A.** Precisely which objects of creation will be destroyed and which will be left is known to only Allah Ta'ala. Creation and destruction are by the Will and Wisdom of Allah Ta'ala. Allah's actions and His Wisdom cannot be questioned. If man's limited intelligence is incapable of grasping the Divine Wisdom underlying Divine Activity, it does not follow that the acts of Allah Ta'ala are devoid of wisdom and direction. Further, what is the relationship between Divine

Destruction and human comprehension? Divine Destruction of a created object is not dependent on human comprehension. Also, it is not correct to infer that no living being has any understanding or concept of the form of these great creations of Allah Ta'ala. Innumerable Malaikah inhabit these lofty realms and are fully cognizant of the shape and form of these grandiose objects. Even the Jinn possess such knowledge. On the Night of Mi'raaj Rasulullah (sallallahu alayhi wasallam) traversed these realms and he possesses an accurate concept of these wonderful objects. All action of Allah Ta'ala is subject to His Wisdom and it matters not one iota if we mortals fail to understand His Decrees.

**Q.** Do the departed souls have any recollection of their earthly existence?

**A.** The departed souls are in the realm of Barzakh which is the phase of life after death and before Qiyaamah. In this state, the soul has greater perception of reality than what it had here on earth which is comparatively speaking an inferior type of existence. It will have full recollection of its earthly life. If it is shorn of this recollection, the exercises of judgment, reward and punishment will become meaningless. Retribution is not comprehensible without recollection of the past. Souls will retain their personalities even during the state of Barzakh when they are minus their

physical bodies with which they will be perpetually reunited in Qiyaamah.

**Q.** How is it to recite the second Kalimah during Namaaz in ruku and sajdah?

**A.** It is not proper to do so since it is in conflict with the Sunnah. The Shariah teaches us to recite the specific Tasbeehs of Ruku and Sajdah. One should not innovate new 'ibaadat' practices. To do so is bid'ah.

**Q.** A Muslim woman has married a Hindu and is living with him. She claims to be still a Muslim.

**A.** Marriage to a Hindu is not valid. If she had undergone any Hindu religious rituals, she will be a murtad.

**Q.** At the time of burial after the Imaam has made dua some people remain behind and continue to make dua for the mayyit. Is it allowed to make dua for the mayyit even after the main dua has been completed by the Imaam?

**A.** It is permissible. Anyone may stand as long as he pleases at the graveside making Dua-e-Maghfirah for the deceased. Much of the congregational activities of dua and thikr which are nowadays perpetrated during burial ceremonies is bid'ah. These congregational activities are not advocated by the Shariah.

**Q.** Some Muslims in America claim that in the absence of a Khalif (Muslim ruler), Sadqah is not valid. Is this correct?

**A.** It is absolutely baseless. The validity of Sadqah does not require a Khalifah.

**Q.** Is Zakaat payable on the cost price or selling price of stock?

**A.** Neither the cost price nor the selling price. Zakaat is payable on the current wholesale price of the stock.

**Q.** Is it permissible for a man to leave his shop open during Juma' with his wife or some other woman in charge while he goes to Juma'?

**A.** It is not permissible for him to leave his womenfolk in charge of the shop. The place of a woman is at home, not in the shop or on the street, exposed to public view.

**Q.** Is the substance Lanolin used in creams permissible?

**A.** Lanolin is prepared from wool and is also known wool-grease or wool-fat. It is a permissible substance.

**Q.** Which is more preferable in silent Salaat: to move the lips and tongue while reciting Qur'aan, etc., or recite in the mind without the lips moving?

**A.** In the Sirri (silent) Salaat it is necessary to recite with lip and tongue movement. It is not a case of preference. It is incumbent to do so. In addition the words should reach one's own ears.

**Q.** Is Juma' Salaat valid in the Transvaal town of Palmridge?

**A.** From the detailed description of the place given by you as well as others, it is clear that Palmridge is a small village. It is not a suburb of any town. Juma' is not valid in Palmridge. Zuhr has to be performed.

**Q.** Is Endocil skin cream permissible?

**A.** Endocil skin cream is permissible. It contains neither animal ingredients nor alcohol.

**Q.** The Islamic Medical Association has printed a booklet, 'The Shariah and Organ Transplants', in which it has been concluded that organ transplantation is lawful in the Shariah. Please comment.

**A.** The view of the I.M.A. is baseless and in conflict with the Shariah. Human organ-transplantation is haraam. When



# QUESTIONS and ANSWERS

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time permits, we shall, Insha'Allah, publish a refutation of the baatil view propagated by the I.M.A.

**Q.** Many customers had paid sums as deposit for goods purchased by the laybye system, but they never returned to make further payments or cancel the sale. Two years have already passed. I hold the money in trust, but I have no hope of them ever returning to claim their money. I am not aware of their whereabouts since they have left their former residences without notifying anyone. What should I do with the money?

**A.** The money should now be given to the poor. However, should the owners turn up, you will be obliged to refund them if they so demand and you will obtain the thawaab of the charity.

**Q.** Can a woman stipulate conditions in her marriage contract?

**A.** A marriage contracted with conditions is valid. A woman has the right to stipulate conditions in her marriage contract. She may fear that her husband may be unjust to her, cruel to her or refuse to fulfil the rights and duties of the Nikah. She may therefore stipulate that the Nikah is to be performed with the condition that she has the right to administer Talaq to herself in certain circumstances, the details of which may be specified in the marriage contract.

**Q.** My wife refuses to live in the house which I have hired for our stay. Against my wishes she has rented another house several kilometers from the house where I am living. She insists that I pay the rent and other expenses. What is the Shariah's ruling?

**A.** Your wife is disobedient. She does not have the right to move out of the matrimonial home. It is incumbent that she lives with her husband in the home provided for her by her husband. According to the Shariah you are not obliged to pay the rent of the house which she has disobeyedly procured nor are you liable for her maintenance as long as she refuses to return to you.

**Q.** In our Jamaat Khaanah a function was held on the 27th night of Ramadhaan. A lecture was given, milk, etc., was served. The function was to mark the occasion of Lailatul Qadr. What is Islam's view on this function?

**A.** The function held is a bid'ah custom which the Shariah does not allow. People usually advance baseless reasons untenable in the Shariah for such unlawful innovations. Taraaweesh was performed from the age of Rasulullah (sallallahu alayhi wasallam) who emphasised the significance of Lailatul Qadr, but never did the Sahaabah or any of the authorities of the Shariah after the Sahaabah ever introduce these nafsani functions of show and insincerity. People, especially so-called learned people, who hanker for show and position, usually innovate evil bid'ah practices to draw attention to themselves. They deceive their ignorant followers and they lead them into dark pits of deviation, far far from Seeraatul Mustaqeem. It is not lawful for Muslims to drink the milk of bid'ah arranged by the perpetrators of bid'ah.

**Q.** There are conflicting versions about the building of the Ka'bah. Who actually erected the Ka'bah first—Nabi Ibraheem (alayhis salaam) or Nabi Aadam (alayhis salaam)?

**A.** The Ka'bah was first erected by the Malaikah prior to the appearance of Nabi Aadam (alayhis salaam) on earth. During the course of time the Ka'bah building was

destroyed. When Nabi Aadam (alayhis salaam) appeared on earth, he rebuilt the Ka'bah on the original foundations which were cast by the Malaikah. During the Flood of Nooh (alayhis salaam) the Ka'bah was again destroyed. Nabi Ibraheem (alayhis salaam) rebuilt it on the original foundations. It has existed from that time with changes being made to it from time to time.

**Q.** A person rejects a Hadith of Rasulullah (sallallahu alayhi wasallam), saying that it is old-fashioned. What is the ruling for this crime?

**A.** His rejection and his remark are kufr. He should make taubah and renew his Imaan. Mocking, criticizing, jesting and rejecting any of the statements of Rasulullah (sallallahu alayhi wasallam) are acts of kufr which destroy one's Imaan. It is for this reason that the Fuqaha (Jurists) of Islam have ruled:

**"The Miswaak is Sunnat, but to reject it is kufr."**

Thus, if one does not use a miswaak, no sin is being committed. One is only deprived of great benefit—physical and spiritual. However, denial of the fact that the Miswaak is Sunnat—that Rasulullah (sallallahu alayhi wasallam) emphasised the use of the Miswaak—is an act of kufr.

**Q.** I have observed in the Arab lands that men kiss each other when meeting. Is such method of greeting part of the Sunnah?

**A.** It is not a Sunnah practice. The Sunnah practice when meeting is to shake hands (musaafahah). Embracing (Muaanaqah) is also Sunnah.

**Q.** You condemn with vehemence the establishment of girls' madrasahs. How are Muslim girls to acquire Deeni education? Is such education not necessary for them?

**A.** That basic Islamic education is necessary and Fardh for every female has never been contested. You have failed to understand the direction of our criticism. Muslim girls acquired Deeni Ta'leem since the time of Rasulullah (sallallahu alayhi wasallam) without the aid of the new-fangled system of girls' madrasahs which have suddenly mushroomed in this belated century of the Islamic era. The girl's madrasah is in her home. Her male guardians should endeavour to understand the importance of their Fardh obligation of imparting basic Deeni Knowledge to her. They should apply more of their free time—the time they spend in recreation and the time they spend out with friends and the time they spend in sport and the time they spend in watching haraam television and the time they accord to other material pursuits—to the Deeni education of those females under their wing of guardianship. Basic Islamic education is Fardh for girls. Such basic knowledge must be imparted to them by their mahram males. But their mahram males are either too indolent or too uncaring, hence they are not bothered with the Deeni Ta'leem of their wives and daughters—Ta'leem which the Qur'aan makes Fardh on the males of the home. Even such men who are ostensibly Deeni inclined, assigning themselves to the reformation of others by participation in propagational work outside the home, are exceptionally careless and unconcerned of the Deeni education of their female flock. They derive pleasure from external propagation while they

wantonly neglect their families. Their own houses are on fire, being consumed by the conflagration of jahl, but they are concerned with the fire burning elsewhere. To soothe their conscience they assign their daughters to the streets—into places they dub 'girls' madrasahs'. They should examine their priorities and their conscience. They have opted for a path which intelligence discerns to be deviation fraught with great moral calamities. But these pioneers of girls' madrasahs are too short sighted to understand the disastrous consequences of their folly. May Allah Ta'ala imbue them with true Deeni insight so that they may turn away from their evil innovation.

**Q.** Is it permissible for a woman to cut her hair and trim her eyebrows?

**A.** It is neither permissible for her to cut her hair nor trim her eyebrows.

**Q.** Is adoption allowed in Islam?

**A.** Adoption is allowed. However, the child should be kept informed of his/her identity. This is very important since complication will arise later in regard to marriage, purdah and inheritance. An adopted child does not become one's own child. Adoption does not create the same ties which blood does.

**Q.** Is surrogacy permissible in Islam?

**A.** Surrogacy is haraam. It is an evil and an inhuman practice.

**Q.** Can a Muslim practise the art of Yoga?

**A.** Yoga is associated exclusively with kuffaar and mushrikeen. It is even passed off as a religious, devotional or spiritual system of exercise. It has definite connotations of kufr and shirk. It is thus not permissible for Muslims to indulge in this art.

**Q.** In Surah Yunus, Allah Ta'ala mentions the fate of Fir'oun who ruled during the time of Hadhrat Musaa (alayhis salaam). Fir'oun's body was cast onto land by the sea. According to some reports the earth too did not accept his body. Presently where is his body?

**A.** It cannot be said with certitude where exactly Fir'oun's body is today. According to some narrations his body was embalmed and kept in a museum in mummified form. This appears to be the best view since it was the normal practice of the ancient Egyptians to embalm the bodies of their rulers and keep them under protection. We cannot say if any of the mummies presently on show in Egyptian museums is that of the fir'oun who ruled during the time of Nabi Musa (alayhis salaam). All kings of Egypt in those days were known by the title Fir'oun (pharaoh). One strong view is that the Fir'oun of Nabi Musa's time was Minfitaah, commonly known as Ramses II. If indeed this was the Firoun of Musa's time, then his body is still on view in the museum in Egypt with the nose missing. It is reported that while Fir'oun was under the water a fish devoured his nose. And, Allah knows best.

**Q.** Can a mayyit be buried without ghusl if public health is in danger, e.g. the deceased died of Aids, epidemic or some other highly contagious disease?

**A.** A Muslim mayyit cannot be buried without ghusl. It is incumbent on the living to give the ghusl to the yyyit irrespective of the disease which was the cause of death. One will contract the disease only by the Command of Allah Ta'ala. Even kuffaar medical



# QUESTIONS and ANSWERS

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experts differ as regards the contagiousness of Aids. Many among them claim that the disease cannot be acquired by external contact with the body. Even in epidemics when thousands of people die, thousands continue living inspite of the disease being believed to be highly contagious. Despite the effect of an epidemic, the Shariah does not permit people from abandoning the area. The Shariah commands that those who die in an epidemic be given ghusl as normal.

**Q. Sometimes in prison the clothing one has on is najis (impure). No other clothing is available. What happens to Salaat when only najis clothing is available?**

**A.** Under the circumstances, Salaat must be performed with even the impure garments.

**Q. As a veterinarian, I often am in a position where I have to euthanise an animal at my discretion to alleviate it from pain and suffering. Is this permissible?**

**A.** If there is a need to euthanise an animal, it will be permissible. However, the only method allowed by the Shariah is thabah (Islamic method of slaughter), pronouncing the Name of Allah Ta'ala. If for some reason thabah is not possible, the animal should be put down as humanely as possible. But, wherever thabah is possible, other methods of killing will not be permissible. This applies to even animals which are not halaal for consumption, such as dogs.

**Q. Is it permissible for a Muslim veterinarian to attend to a pig?**

**A.** Pigs are najisul ain. It is not permissible for Muslims to work with pigs.

**Q. Is it true that one who does not join the Tablighi Jamaat will not be successful in this world and in the Akhirah? It has been claimed that it is Fardh to join the Tablighi Jamaat.**

**A.** These claims are incorrect. Some people out of ignorance commit excesses and make preposterous claims. While it is good to participate in Tablighi Jamaat activities, it is not Fardh. The claim that it is Fardh to join the Tablighi Jamaat is a bid'ah.

**Q. I am a girl who has studied accountancy. My grandfather wants me to join a bank for better prospects. Please advise me of the Shariah's view.**

**A.** It is not permissible for you to join a bank. It is incumbent for women to remain at home. Should you take up employment in a bank you will be flagrantly violating Allah's Law. It is not permissible for you to act according to the unlawful wishes of your grandfather. With respect refuse his advice.

**Q. I am a homely young girl who does not go out in a hurry. However, I am forced to attend a weekly ladies bayaan programme by my father. I am busy the whole week and could most definately use the break. I also don't like crowds and we do have Ta'leem every night. We also live in a small town where everyone stares at me as if they are aware that I am being compelled against my wishes to attend the programme. Please comment on this situation in the light the Shariah.**

**A.** The father of this girl is committing a grievous error by forcing his daughter out of the home unnecessarily. It is entirely unnecessary for her to attend the ladies programme since Ta'leem takes place in her home every night. It is essential that the father concerned takes into consideration his daughter's natural inclinations and idiosyncracies. He should not break her shame and inhibitions by compelling her into the public. Ladies programmes, no matter under what purdah conditions they may be conducted, are public activities. The father is acting unjustly and oppressively by his harsh attitude towards his daughter. Nevertheless, we advise the daughter to show

utmost respect to her father. May Allah Ta'ala imbue him with correct understanding and insight.

**Q. Is a father allowed to beat his baaligh daughters?**

**A.** No, it is not allowed. A father should not behave so callously and crudely by beating his young daughters. The consequences of such haraam action are very bad and bitter. Although the father is very wrong in adopting such un-Islamic behaviour, his children should not lose respect for him even if natural love happens to be displaced from their hearts because of his wrong actions towards them. Always respect your father and make dua for his guidance.

**Q. Is it allowed for Muslim women to put on a nose ring?**

**A.** We do not know what is meant by a nose ring. Do describe this type of ring fully, then we shall be able to apprise you of the Shar'i ruling.

**Q. Is it compulsory to wear long-sleeved garments in front of father and brother?**

**A.** No, it is not compulsory.

**Q. Is it permissible to shape the beard by cutting and shaving at desired places?**

**A.** No, it is not permissible. Only when the beard has reached a length of more than one fist will it be permissible to cut it to the prescribed length of one fist.

**Q. Should the moustache be shaved off?**

**A.** The moustache should not be shaved. It should be clipped short--very short--or cut with a scissors. It is not permissible to keep a big or bushy moustache in the style of the fire-worshippers.

## CORRECTION

In Vol.8 No.11 appeared the following question and answer:

**Q. Are SMA and Nan baby foods halaal?**

**A.** Since these products contain beef oil, they are not halaal.

The above answer is incorrect in regards to NAN baby food which does not contain beef oil. Nan, is therefore, halaal. However, SMA and S26 baby foods contain beef oil and are not halaal.

**Q. I have a lot of wedding photos which I keep concealed. Occasionally I look at them and show it to the kids. Will it be permissible to keep these as long as I do not display them?**

**A.** It is haraam for you to keep these photos even though you are not displaying them. By concealing haraam things they do not become lawful. Rasulullah (sallallahu alayhi wasallam) sounded the severest warnings of dire punishment for those who associate with pictures of human beings or animals. Making, keeping and viewing pictures are all haraam acts. You must get rid of these evil photos.

**Q. Please let me know if we can eat Rich & Creamy icecream.**

**A.** Since we are not aware of the ingredients of this brand of ice cream we cannot comment. Write to the manufacturers asking them for the list of ingredients the ice cream contains. If the ice cream contains gelatine or any other animal product such as fat, then obviously the ice cream will be haraam. The ingredients may appear on the container.

**Q. An international Hajj seminar is to be held soon in Cape Town. The relevant press advertisement announcing this seminar is sent to you. Please comment.**

**A.** The so-called seminar is a Shiah inspired, Shiah-engineered stunt designed to gain political propaganda for the Iraani regime. Much, if not all, of the propaganda which will be gorged out at the 'seminar' will be nothing but plain vituperation and slogan-shouting directed against the Saudis. The basis of all the propaganda will be falsehood. It is a fact that the Saudis have many shortcomings, but so do all other Muslim communities the world over. There is no gainsaying that everything is not satisfactory under Saudi rule. But, elsewhere in Muslim countries the situation is comparatively speaking far worse than the prevalent situation of Saudi Arabia. After everything said and done, the Saudis are in control of the Haramain Shareefain and are its guardians. They are maintaining the holy places. There are undoubtedly many complaints which should be directed to the rulers of Saudi Arabia and its Ulama in a responsible manner. If sufficient orderly and responsible pressure is applied by Muslims of the world, especially at governmental level, much reform and improvement could be instituted. But, the type of seminars at which the ways of louts and hooligans prevail--abusing and slogan-shouting--is of no avail. Such methods are contrary to the spirit and teaching of Islam. Islamic dignity and honour do not advocate the hurling of abuse and vituperation against rulers. Other than blowing a lot of hot air, the 'seminar' will achieve nothing.

While pilgrims do encounter inconveniences, inefficiency, incompetency and indifference to a degree, it is utterly false to claim that they are being harassed.

A sign of the evil of the organizers of this shaitaani and shi'i 'seminar' is the publication of a Qur'aanic aayat in Arabic in the advertisement. These newspapers find their way into toilets and dirt-bins. This is the type of respect which Shiahs and their cronies offer to the Qur'aan Majeed. Since they are clogged with spiritual pollution, they think nothing of defiling the sanctity of the Qur'aan majeed in this despicable manner.

**Q. In my young days while helping in a relative's shop I use to take money from the till not realizing the sin.**

**Today I have realized the great sin and feel very guilty. How can I make amends without my relative knowing what I had done?**

**A.** You should estimate the sum which you had taken and return it anonymously by way of postal orders which you can send by post with a note attached briefly informing the relative that you are returning money which you had misappropriated from him/her. You will, ofcourse, not reveal your identity. If you are not by the means to return the money in a single lump sum, do so by way of instalments. In this way you will be absolved of the obligation. At the same time make taubah to secure Allah's forgiveness for the sin which you had committed.

**Q. A person is suffering with asthma and much bodily pain. He experiences great difficulty when making Namaaz. Is it permissible for him to make only his Fadh Salaat, leaving out the Waajib and Sunnatul Muakkadah Namaaz?**

**A.** If the suffering is severe and the pain intense preventing the patient from

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# ★ THE ATTITUDE FOR HAJJ ★

Rasulullah (sallallahu alayhi wasallam) said: "The reward of a Hajj filled with virtue is nothing but Jannat."

What is a Hajj filled with virtue? A virtuous Hajj is a Hajj devoid of sin, both zaahiri (external) sins and baatini (internal) sins. The virtuous Hajj is a Hajj free from physical acts of sin and transgression and free from the despicable attributes of the lowly nafs. In addition to the correct observance of the rules and etiquettes of Hajj, it is imperative that the pilgrim guards his actions, his statements, his attitudes and his thoughts. Just as there is great thawaab and benefit for acts of Ibaadat rendered in the Holy Cities, so too, is there enormous sin and harm for acts of transgression and lewdness committed in the sacred Places (Madinah Tayyibah and Makkah Muazzamah).

Many people destroy their reward, even their Hajj and incur the Wrath of Allah Ta'ala by their unbecoming actions and attitudes during the Hajj period. Some people demonstrate great impatience and allow their tempers to flare over trivialities such as food and living conditions at the places where they happen to be temporarily residing. Their attitude indicates that they have not understood the purpose of their presence in the Holy Cities.

It is essential to adopt Sabr and to ignore any inconveniences which are encountered during the Hajj. The pilgrim should not react with anger, bitterness or harshness. He should not lose his patience. Every act of Sabr brings about much reward and improves the quality of the Hajj. Hajj is the Ibaadat of sacrifice and love for Allah Ta'ala. Sacrifice and Love do not tolerate impatience, harshness, futility. Such despicable attitudes are not compatible with Hajj.

Many people performing Hajj squander their time in futile and even haraam pursuits. They engage in nonsensical conversation, viewing television and other activities which are most unbecoming of a pilgrim who claims to be on the Journey of Love and Sacrifice. They should not then expect their Hajj to be acceptable to Allah Ta'ala.

It is imperative that the pilgrim adopts tenderness in speech and attitude. He must be humble in his dealings with people. He must tolerate the indiscreetness which he encounters from others. He should especially be patient with the residents of the Holy Cities. Such patience has been commanded by Rasulullah (sallallahu alayhi wasallam) who said: "Hear well! The inhabitants of Makkah are the Family of Allah."

**"On the Day of Qiyaamah, Allah will resurrect the inhabitants of Makkah in peace and safety."**

The pilgrim should, therefore, show respect to the dwellers of the Holy Cities. Their indiscreetness should be tolerated patiently, with understanding and without complaint. Do not speak ill of them.

The purpose of the pilgrim is to perform Hajj and secure the greatest of thawaab which Allah Ta'ala has promised for the lofty Ibaadat of Hajj. Therefore, whatever is displeasing to the pilgrim along the Hajj journey and in Makkah and Madinah should be overlooked. The pilgrim sincerely engrossed with this high Ibaadat of Love will not concern himself with

petty inconveniences.

Some pilgrims, especially those from South Africa, expect too much comfort. Since they have paid large sums to travel agents for accomodation, food, etc., they lose their patience when living conditions are not up to their expectations. They should not expect their home conditions to prevail when they are performing Hajj. Bearing with patience and understanding the inconveniences and little difficulties in the Holy Cities is part of the Ibaadat of Love and Sacrifice. Those who adopt an intemperate attitude when faced up with situations which are displeasing to them should realize that they have miserably failed to comprehend the demands of the Hajj Ibaadat.

## HAJR ASWAD

Pilgrims will observe much commotion taking place at Hajr-e-Aswad while making Tawaaf of Baitullah. Jostling, pushing, tugging and pulling will be much in view. The lone police guarding the Hajr-e-Aswad and posted to maintain order is unable to control the sincere, ardent but ignorant devotees making the Tawaaf. The unruly attitude and demonstration prevailing at Hajr-e-Aswad are due to ignorance of people who hail from many different lands. In order to kiss Hajr-e-Aswad they think nothing of jostling and pushing people around. This attitude and action are haraam.

It is not permissible to inconvenience anyone for the sake of kissing Hajr-e-Aswad. While there is great merit in this act and while Hajr-e-Aswad is undoubtedly an Islamic relic of great significance, the rank and sanctity of a Mu'min are far superior to the Hajr-e-Aswad. Therefore, to hurt, harm or inconvenience a Muslim for the sake of kissing Hajr-e-Aswad is evil and sinful.

Furthermore, the Shariah has made the Istilaam representative of kissing Hajr-e-Aswad. Istilaam is to raise the hands in the direction of Hajr-e-Aswad while standing and facing Hajr-e-Aswad. The hands are then kissed. One will obtain the same thawaab, benefit and significance by rendering the act of Istilaam.

The Hujjaaj should, therefore, take great care when executing this ritual. Stand far from the Hajr-e-Aswad when crowds are milling around. Quickly make the Istilaam and proceed with the Tawaaf. Do not even attempt to kiss the Hajr-e-Aswad when a crowd is milling around—and a crowd will always be milling around no matter what time one makes the Tawaaf. The Mu'min should proceed with the Hajj acts in a dignified, orderly and humble manner, taking and bearing discomfort and inconveniences with patience and not imposing discomfort on others.

When observing the antics of the ignorant ones, do not despise them, for such an attitude will be indicative of takabbur (pride). Afterall, these people are ignorant and although they give vent to their ignorance, they do so out of sincerity and love. This does not justify their wrongful acts, but it is the argument to utilize against one's nafs which may despise the ignorant pilgrims.

### THE TALBIYAH

The Talbiyah which commenced with the Ihraam of Umrah must be discontinued with the first Istilaam of Hajr-e-Aswad.

The reward of saying SUBHAANALLAAH once in Makkah is multiplied 100,000 times. (Hadith)

## ARKAN

Baitullaah or the Ka'bah has four corners. Each corner is referred to as 'Rukn'. Hajr-e-Aswad is the first Rukn. Rukn-e-Yamaani is the next one. The other two are known as Rukn-e-Shaami and Rukn-e-Iraqi. There are no acts or rituals to be observed in regard to the latter two Rukn.

The ritual for Hajr-e-Aswad is to kiss it or make the Istilaam. The act for Rukn-e-Yamaani is to touch it with both hands. While making Tawaaf it is Sunnat to touch Rukn-e-Yamaani with both hands or with the right hand on reaching it. It is not Sunnat to kiss it or the hands.

Out of ignorance people perpetrate different acts of devotion at Rukn-e-Yamaani. This is not permissible.

Even at Rukn-e-Yamaani, the pilgrim will find people milling and jostling. Stay far away from the crowd and pass along making the Tawaaf with humility. When touching Rukn-e-Yamaani is difficult on account of the large number of people refrain from touching it. Merely proceed with the Tawaaf. There is no Istilaam to be made for Rukn-e-Yamaani.

## MAQAAM IBRAHIM

The pilgrim will also observe people touching and even kissing Maqaam-e-Ibraahim. Such action is not permissible. Maqaam-e-Ibraahim is a piece of rock in which the footprints of Hadhrat Ibraheem (alayhis salaam) have been formed. This rock is preserved in a glass enclosure near to the Ka'bah Shareef. There are no rituals to be performed in regard to Maqaam-e-Ibraheem.

## FEMALES

Female pilgrims should not perform their daily Salaat in the Haram Shareef. They should perform their Salaat wherever they are residing. Presently in the Haram Shareef there is little control. Men and women intermingle, especially in the Mataaf area. (The Mataaf is the area where Tawaaf is made). The police whose duty it is to maintain order and separate the males from the females are fighting a losing battle in this regard. The ignorant ladies largely ignore the protestations of the Haram police and venture into the crowds of males. There action is undoubtedly haraam, but there is no one to enforce Shar'i requirements in this regard. Therefore, those who are concerned with the Shariah should not permit their womenfolk to perform their daily Salaat in the Haram Shareef. Their visits to the Haram Shareef should be restricted to necessity, viz., for the Tawaaf and Sa-ee of Safa and Marwah. They will obtain the same thawaab performing Salaat in their places of residence as males obtain for performing Salaat in the Haram Shareef. Shar'i Hijaab is practically dead even in the Haram Shareefain. This is due to the ignorance of the people and the indifference of the authorities who do acknowledge the validity of Hijaab (Purdah).

**"The world comes to him (the true Mu'min) in subservience. (Hadith)"**



# HAJJ-E-TAMATTU'



There are three kinds of Hajj: **Ihraad, Qiran, and Tamattu'**. Since the majority of people perform Hajj-e-Tamattu', we shall briefly outline this form of Hajj.

**Hajj-e-Tamattu** consists of Umrah and Hajj performed with two different Ihraams in the same journey. **Ihraam** is the state in which Hajj is performed. The garb which the pilgrim wears is also known as Ihraam.

Hajj is performed during the months of Hajj which are **Shawaal, Zil Qadh and the first thirteen days of Zil-Hajj**.

**Miqaat** is the boundary beyond which it is not permissible to go without Ihraam.

**Mutamatti'** is the person performing Hajj-e-Tamattu'.

The Mutamatti' will enter the state of Ihraam at the Miqaat or before arriving at the Miqaat. It is preferable to first take ghusl. After this ghusl, males should not wear any sewn clothing. Don the two unsewn loose sheets of the Ihraam dress. Perform two raka'ats Salaat with the head covered. After the Salaat, uncover the head. Now make the intention of the Ihraam of Umrah. (Dua and niyyat forms are to be found in many booklets). After having made the niyyat of Hajj-e-Tamattu', recite the Talbiyah. It is Waajib to recite the Talbiyah once and Mustahab to recite it thrice. Men should recite the Talbiyah audibly and women silently. The pilgrim is now in the state of **Ihraam**. Whilst in this state various prohibitions and restrictions will apply to the pilgrim. During the state of Ihraam recite the Talbiyah in abundance and continuously. Do not waste your time involved in idle conversation as numerous people do.

On arrival at Makkah Muazzamah, make arrangements for your luggage. Thereafter proceed to the Haram Shareef. Enter the Masjid with the right foot and recite the relevant Dua. On sighting the Ka'bah Shareef, recite the relevant Takbeer and Dua, also Talbiyah. At this occasion make any Dua for yourself and family.

While reciting Talbiyah approach Hajr-e-Aswad with the intention of performing the Umrah which is part of the Hajj-e-Tamattu'. Stand anywhere in the Mataaf area with the Hajr-e-Aswad on your right-hand side about a metre away. At this point make the niyyat for Tawaaf and move sideways towards your right in the direction of Hajr-e-Aswad. When directly in line with Hajr-e-Aswad, i.e. facing it, raise both hands just as one does during Salaat and recite the relevant Takbeer formula and lower the hands. Then raise the hands for Istilaam of Hajr-e-Aswad. Nowadays it is almost impossible to kiss Hajr-e-Aswad on account of the crowd always milling around. A narrow band of dark-red tiles nowadays indicates the position to stand on when making the Istilaam. The Tawaaf commences from this point.

After the Istilaam turn towards your right and proceed with the Tawaaf. During the Tawaaf the Ka'bah Shareef will always be on your left side. Care must be taken that the Ka'bah always remains on one's left side during the Tawaaf. During Tawaaf, ones face and breast should not be turned towards the Ka'bah.

On reaching Hajr-e-Aswad again, one circuit (Shaut) of the Tawaaf has been completed. The Tawaaf has seven Shauts. Make Istilaam of Hajr-e-Aswad each time you reach there. In view of the large number of people making Tawaaf, you will obtain only a few seconds for the

Istilaam.

**Idhtiba'** is to keep the left shoulder bare during Tawaaf. Only males make Idhtiba. During this Tawaaf, i.e. the Tawaaf of the Umrah of the Mutamatti', Idhtiba' has to be made for the entire duration of the Tawaaf. Therefore, make Idhtiba before starting the Tawaaf or just before forming the niyyat for the Tawaaf. After the Tawaaf, there is no need for Idhtiba'.

**Raml** is to walk in soldierly fashion. The chest should be pushed out and the arms and shoulders should move about. It is a march-like walk. Raml is only for men. In this Tawaaf, Raml has to be made in the first three Shauts. Thereafter discontinue it. Raml does not mean to jog or run as most people understand. Jogging and running is to be done during the Sa-ee of Safa and Marwah.

After the seventh Shaut of this Tawaaf again make the Istilaam of Hajr-e-Aswad and then perform two raka'ats Tawaaf Salaat behind Maqaam-e-Ibraahim. If it is crowded here, perform the Salaat anywhere in the Masjid where place is available. Do not perform Salaat in the path of those who are making Tawaaf. Many people do so because of ignorance.

After the Tawaaf Salaat go to the **Multazam** which is the area between the Door of Baitullah Shareef and Hajr-e-Aswad. Here make dua.

After Dua at the Multazam, proceed to the **Well of Zam Zam**. Drink of its water as much as you are able to. The Well is nowadays sealed off by a glass partition. Its water is available from taps in the vicinity. When drinking its water, face the Qiblah. After drinking, make the relevant Dua.

After drinking Zam Zam water, again proceed to make Istilaam of Hajr-e-Aswad. Thereafter proceed to make the Sa-ee of Safa and Marwah.

**Sa-ee of Safa and Marwah** consists of seven Shauts (Circuits), starting at Safa and ending at Marwah. From Safa to Marwah is one Shaut and from Marwah to Safa is also one Shaut. The Sa-ee will end at Marwah, i.e. the seventh Shaut.

During the Sa-ee males have to do a bit of running between two points known as **Al-Meelainul Akhdharain**. This position is nowadays indicated by green pillars and green fluorescent lights. Run between the fluorescent lights.

When reaching Safa, face the Ka'bah—look at the Ka'bah—and make dua. Nowadays only a very small portion of Safa and Marwah remains, the rest having been tiled over. Mount the original rock protruding from the tiles and make your Dua in that position. Dua should be made on both Safa and Marwah each time one reaches there at the end of a circuit.

After completing the Sa-ee proceed to a barber to either shave off the hair (**Halq**) or clip it (**Taqseer**). **Shaving is only for men.** Do not have your hair cut by the kids or others who wait at Marwah for this purpose. They do the Taqseer (clipping) incorrectly. Such incorrect Taqseer will not release the pilgrim from the restrictions of the Ihraam.

After **Halq or Taqseer**, the Mutamatti' is released from all restrictions of the Ihraam. He is now no longer in the state of Ihraam. His Hajj Ihraam will be donned on the 8th Zil-Hajj. While in Makkah Muazzamah, the pilgrim should perform as many Nafl Tawaafs as possible and generally involve himself in Ibaadat, abstaining from all sinful, futile and

pursuits.

## THE 8TH ZIL-HAJJ (First day of Hajj):

While the Mutamatti' has to don Ihraam on the 8th Zil Hajj by the latest, he may enter the state of Ihraam even before the 8th. The same procedure of Ihraam as described earlier will be adopted. The only difference will be the niyyat which will be for Hajj and not Umrah. Again he will recite the Talbiyah in abundance and constantly.

On the 8th, after sunrise leave for **Mina**. You will spend the night in Mina. Five Salaat (Zuhr, Asr, Maghrib, Isha and Fajr of the next day) will be performed at Mina.

## THE 9TH ZIL-HAJJ (Second day of Hajj):

On the 9th Zil-Hajj after it has become a bit light, you will leave for **Arafaat**. Continue with Talbiyah along the way also recite Takbeer. When your gaze falls on Jabal Rahmat in Arafaat, recite Takbeer and make Dua. Also recite Tahleel, Tasbeeh and Istighfaar.

In Arafaat Zuhr and Asr will be combined and performed during the time of Zuhr. The Imaam will deliver a Khutbah after Zawaal in Masjid-e-Namrah which is at the edge of Arafaat on the side of Makkah Mukarramah. The Zuhr and the Asr Salaat will be performed in Jamaat.

After having performed the Zuhr and Asr Salaat proceed to your halting place in Arafaat. It is valid to halt in any place anywhere in Arafaat. At your halting place (**Mauqaf**) involve yourself in Ibaadat. Do not waste your time in futility and idle conversation.

During the **Wuqoof (Halt)** at Arafaat endeavour to stand as much as possible facing the Ka'bah, engaging in Ibaadat.

## THE 10TH ZIL-HAJJ (Third day of Hajj):

At sunset on the Day of Arafaat, recoiting Talbiyah and making Dua, set out for **Muzdalifah**. Remember that it is not permissible to depart from Arafaat before sunset. At Muzdalifah make ghusl or wudhu. Besides the place known as **Wadi Muhassar**, you may stop at any place in Muzdalifah although it is best to stop near to Masjid-e-Mash'are Haraam. In Muzdalifah, Maghrib and Isha Salaat will be combined during the time of Isha. At Muzdalifah spend as much of the night as possible in Ibaadat. This night is superior to even Lailatul Qadr.

In the morning, after Subh Saadiq, perform Fajr Salaat as early as possible with Jamaat. If this is not possible, perform the Fajr even alone. Thereafter, facing the Qiblah engage in Talbiyah, Tasbeeh and Tahleel. Raise the hands and make Dua. About five minutes before sunrise depart for **Mina**.

On reaching **Wadi Muhassar**, run through, emerging in haste. From Muzdalifah take along seven tiny pebbles. It is permissible to pick up these pebbles from along the route or from elsewhere. However, the pebbles should not be picked up from near the Jamraat.

On reaching **Mina**, the Pillar known as **Jamratul Uqba** has to be pelted. Stand in a position with Mina on your right and Makkah on your left. Hold a pebble between your thumb and forefinger of the right hand. Strike the Jamrah with it. Repeat this seven times. **Stop the recitation of Talbiyah with the striking of the first pebble.** When striking the Jamrah recite the relevant Takbeer formula. The striking of the pebbles is known as **Rami**. After Rami return to your place of stay. The time for this



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## GIRLS' MADRASAHs

females and recite to them what Allah had revealed....."

Deeni educational programmes for girls should be conducted with out any ostentation and publicity. Rasulullah (sallallahu alayhi wasallam) said that **woman is an object of concealment.** Thus, all activity pertaining to her should be arranged and conducted in concealment. Publicity and self-expression are evil for women. Such publicity is now being given respectability and impetus under Islamic guise in the form of girls' madrasahs.

Our bretheren involved in these un-Islamic projects should consult with some senior Ulama overseas who had erred in this regard. They established girls' madrasahs and to this day are regretting the terrible blunder. They are now witnessing the fruits or some of the evil fruits of their initiatives. Many unsavoury episodes are connected with girls' madrasahs, especially a madrasah which offers boarding and lodging facilities. The purdah at these madrasahs is an external facade of self-deception. The show of purdah does not prevent the wrong and evil happenings in these institutions of misguidanc. One principal of such a madrasah in India has files and records on each girl attending his girls madrasah. Today he bemoans his blunder. He has listed many an unsavoury misdeed perpetrated by the girls attending the institution. It is impossible for madrasah staff, no matter how sincere and concerned they may be, to supervise the moral characters of the large number of girls under their control or supposed control. The responsibility of caring for so many girls is indeed great. The trust to bear is unenviable. Yet the pioneers of these illconceived madrasahs foolishly assume burdens which they are not able to bear. Never can they succeed to police and supervise the morality and the characters of the girls in their institutions.

Allah Ta'ala has fixed the home for Ta'leem and moral training of girls. It is, therefore, not Islamically logical to expect such training and education to be acquired in a public institution on a mass scale. Whatever runs contrary to the spirit and teaching of Islam is doomed to failure.

Our bretheren involved in these girls' projects should rethink their attitude and refrain from projects which have no origin in islam. The community cannot afford experimentation with its females. The moral fibre of future generations is threatened by these institutions. Ideas of such madrasahs must be abandoned. Those truly concerned with the welfare of the Muslim community should consult with the pious and senior Ulama of India and Pakistan with whom they are spiritually linked. Consultation in this regard does not mean to take a visiting Aalim to an opening ceremony of such an institution and asking him to make dua for the success of the madrasah. The matter should be discussed with the seniors prior to establishment. Seek their opinion sincerely and honestly. Insha'Allah, the correct direction and advice will be forthcoming from the Akaabireen. It is our fervant dua that Allah Ta'ala opens up the hearts and the eyes of those who have been caught up in this un-Islamic craze of girls' madrasahs.

**"Those who take the kaafireen as friends besides the Mu'mineen, do they search for honour from them? Verily, all Izzat belongs to only Allah." (Qur'aan)**

## ZAKAAT

Zakaat is the right (haqq) of the poor and needy, those whom the Shariah describes as Fuqara and Masaakeen. The obligation of Zakaat is discharged only when Zakaat is given into the ownership of the Fuqara and Masaakeen.

While it is permissible to give Zakaat to all types of poor and needy, good and bad--birr and faajir, the Hadith advises Zakaat payers to firstly search for pious poor persons, those genuinely in need. In this regard the Hadith says:

"Your food (i.e. Zakaat and other forms of charity) should be eaten by the pious (i.e. the pious poor)."

Although it is best to give Zakaat and other forms of charity to such poor persons who are pious, Zakaat will, nevertheless, be discharged even if it is given to sinners and evil persons if they are Fuqara and Masaakeen. There is thawaab for aiding every type of needy person even if he happens to be a faasiq.

If the needy Muslim happens to be an alcoholic or a drug addict and there is a need to give him Zakaat, it is best to give him the Zakaat in kind. Even if cash is given to him, the Zakaat will be discharged. However, in his own interests and to avoid abuse, the cash should not be given to him.

Many needy persons, especially in South Africa, possess amenities of luxury. When they are compared with the needy in other countries, it will not be said that they are poor. Nevertheless, their circumstances will permit them to accept Zakaat. As long as they are not the owners of Nisaab (Maalikun Nisaab) nor own excess goods to the value of Nisaab, they will be entitled to accept Zakaat.

## SHAITANI GAMES

Among the shaitani acts of deception rearing their heads in these days are so-called 'Islamic' games. Money-crazy persons are going out of their way to capitalize on the religious sentiments of ignorant Muslims.

Satanic games in emulation of the games of the kuffaar are given Islamic names and are advertised as learning aids. Such games of deception come within the scope of the following Qur'aanic aayat:

**"Among people are those who purchase futility (Lahwal Hadeeth) so as to mislead (others) from the Path of Allah without knowledge (i.e. because of their ignorance). And they adopt it (these futile things) as sport. They are the people for whom there is a disgraceful punishment. When Our aayaat are recited to them, they turn away proudly as if they did not hear it (Our aayaat)—as if there are plugs in their ears. Give them the tidings of a painful punishment."**

Muslims should not allow themselves to be duped into buying these shaitani games. In fact, these games constitute a mockery of the Deen. It is not permissible to buy or sell such un-Islamic material

**"The Day He (Allah) will resurrect them it will appear (to them) as if they had lived (on earth) but an hour of a day. They will recognize one another." (Qur'aan)** The mirage of earthly life will disappear with the advent of maut and man's eyes will open up to reality.

## SHARI EVIDENCE

In the Shariah of Islam guilt and conviction in cases of crime are established by only one of two ways: **Confession (Iqraar) or the testimony of eye witnesses (Shahaadat).**

Besides these two methods, all other ways of securing conviction are baatil and rejected by the Shariah. Circumstantial evidence, finger-printing, genetic testing, other forms of scientific testing, etc., are all rejected by the Shariah if used to secure a conviction of the accused. Since all such methods are doubtful, the Shariah does not accept them as evidence in its Courts of Law.

Many a time has it been discovered that certain methods adopted by kuffaar law for securing convictions, are faulty and misleading. The most recent example is the method of genetic testing which has revolutionized forensic science. Fingerprints obtained by this method were accepted as conclusive and irrefutable evidence by western courts. Many persons have been convicted for serious crimes such as murder on the basis of this type of doubtful evidence.

In a recent case of murder in the United States when a conviction seemed certain on the basis of evidence provided by genetic fingerprinting, several biologists, alarmed at the unquestioning acceptance of genetic fingerprints, intervened. They demonstrated the doubtful results of such testing. Several factors brought this form of fingerprinting under suspicion. The court was thus constrained to reject the genetic fingerprinting evidence.

This is merely one example of the flaws in the legal systems of the kuffaar. No system can compare with the Shariah, evidence will be dismissed if the element of doubt is introduced. In this regard Rasulullah (sallallahu alayhi wasallam) said:

**"Hudood (the prescribed Shar'i punishments for certain crimes) fall away with doubts."**

## KAFFARAH

Kaffaarah is a prescribed Shar'i penalty for certain violations committed, e.g. the Kaffaarah of an oath (Qasam) which is violated or the Kaffaarah for deliberate breaking of a Ramadhaan fast for which a niyyat was made prior to Subh Saadiq. The Kaffaarah of a violated Qasam is to fast three consecutive days or feed ten masaakeen (poor persons). The Kaffaarah for having deliberately broken the fast of Ramadhaan is to fast sixty consecutive days. If one's age or health does not permit the penalty of 60 consecutive days of fasting, the Kaffaarah will be to feed sixty masaakeen.

When one has opted for the Kaffaarah of feeding the poor, it will not be valid to give a single miskeen the whole amount of the Kaffaarah on a single day. Thus, in the case of the Qasam Kaffaarah, if one gives the food (or its value) of ten miskeen to a single poor person on one day, it will be regarded as having fed only one miskeen. The same miskeen or only one miskeen may be given the whole Kaffaarah amount over a period of ten days in the case of the Qasam Kaffaarah. In the case of the Saum (Fast) Kaffaarah, one miskeen may

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## HAJJ-E-TAMATTU'

Rami is from Subh Saadiq on 10th until Subh Saadiq on the 11th. But, the Sunnat time is from sunrise until zawaal on the 10th. After zawaal to sunset, the time for the Rami is Mubah (permissible). The time from sunset to Fajr is Makrooh.

After the Rami on the 10th, the next act is **Qurbaani**, which is **Wajib** for the **Mutamatti'**

After Qurbaani is **Halq (shaving the head) or Taqseer (clipping the hair)**. Women should cut just over an inch from the plaits of their hair.

Once the hair has been shaved or clipped, one is released from all restrictions of Ihraam excepting sexual relationship which still remains prohibited.

Now return to Makkah Mukarramah to perform **Tawaaf-e-Ziyaarat** which is Fardh. The best time for this Tawaaf is the 10th. However, it is permissible until sunset on the 12th Zil Hajj.

After Tawaaf-e-Ziyaarat return to Mina and spend the night there.

Sexual relations are lawful after completing Tawaaf-e-Ziyaarat.

### THE 11th ZIL-HAJJ (Fourth day of Hajj):

Rami of all three Jamraat has to be made on the 11th after zawaal. First pelt Jamrah Ula, then Jamrah Wusta and finally Jamrah Uqba. If possible, make Dua and recite Tasbeeh, Tahleel and Istighfaar after the Rami of the first and second Jamrah, i.e. after each Rami. But, do not make Dua after the Rami of the third Jamrah (Jamrah Uqba). After completing the Rami, return immediately to your place of stay.

### THE 12th ZIL-HAJJ (Fifth day of Hajj):

On the 12th, repeat the Rami of the three Jamraat in the same way. You are now free to leave Makkah Muazzamah.

### THE 13TH ZIL-HAJJ (Sixth day of Hajj):

Although not incumbent, it is nevertheless af-dhal (meritorious and best) to repeat the Rami of the three Jamraat on the 13th. This should be done after zawaal. Thereafter return to Makkah.

**DEPARTURE:** When departing from Makkah Muazzamah for home, perform **Tawaaf-e-Wida (Farewell Tawaaf)** which is **Wajib**. Then perform two raka'ts Tawaaf Salaat near to Maqaam-e-Ibraheem. Go then to the Well of Zam Zam. Drink of its water while gazing at Baitullah Shareef. Now go to the Multazam and pour out your heart in fervant Dua. Thereafter make Istilaam of Hajr-e-Aswad and cast your gaze on the Ka'bah and depart with a heart filled with sadness.

## FARĀ-ID

Hajj has three Fardh acts. If anyone of these is omitted, the Hajj will not be valid. These Fardh acts are:

(1) **Ihraam:** This consists of the Niyat (intention) of Hajj and reciting the Talbiyah.

(2) **Wuqoof-e-Arafaat:** To halt at Arafaat on the 9th Zil Hajj at any time from after zawaal until Subh Saadiq on the 10th Zil Hajj, even if for a moment.

(3) **Tawaaf-e-Ziyaarat:** This Tawaaf is made at any time from Subh Saadiq on the 10th Zil Hajj until 12th Zil Hajj after the head has been shaved or the hair clipped.

If anyone of these Fardh acts has been omitted, the Hajj is invalidated and qadhaa of the Hajj will have to be made.

"Ward off evil with goodness." (Qur'an)

## WAJIBĀT

Certain acts in Hajj are **Wajib**. Omission of **Wajib** acts does not invalidate the Hajj. However, compensation has to be offered. For different omissions of **Wajib** acts the penalty or compensation will vary. There are **six** **Wajib** acts in Hajj.

(1) To stop in Muzdalifah (to make Wuqoof) during the night of the 10th Zil Hajj.

(2) Sa-ee between Safa and Marwah.

(3) Rami (pelt) of the Jamraat.

(4) Qurbaani, if one is performing Qiraan or Tamattu'.

(5) Halq (to shave the head) or Qasr (to clip the hair).

(7) Tawaaf-e-Wida (The Farewell Tawaaf).

All other acts besides the Fardh and **Wajib** acts are Sunnat and Mustahab.

## DIFFERENCES

The following are the differences between the **Ihraam** of a woman and a man:

\* A woman is permitted to wear sewn garments.

\* It is permissible for a woman to wear colourful garments. However, neither the garments nor her body should be perfumed.

\* It is obligatory that she keeps her head covered.

\* During **Ihraam** she cannot wear a NIqaab (face-veil) which touches her face.

\* During Tawaaf women neither make Raml nor Idhtiba'.

\* During Sa-ee women do not run.

\* Women have to recite the Talbiyah inaudibly.

\* When there are crowds, the **Wajib** act of Rami of the Jamraat is waived for women.

\* During haidh (menses) they should neither perform Tawaaf nor Sa-ee.

\* On account of haidh if Tawaaf-e-Ziyaarat (which must be performed) is delayed until after the 12th Zil Hajj, there is no penalty on them.

## TAWAF ZIYĀRAT

Since Tawaaf-e-Ziyaarat is Fardh, it cannot be omitted. As long as this Tawaaf has not been performed, the **Hajj** will remain in **Ihraam**. All Sexual relations will remain unlawful. A female pilgrim overtaken by haidh will have to delay her departure until attaining purity to enable her to discharge the obligation of Tawaaf-e-Ziyaarat.

## SALAAT

On completion of a Tawaaf (seven shauts) two raka'ts Salaat have to be performed. It is **Wajib** to perform these two raka'ts for all kinds of Tawaaf—Fardh, **Wajib**, Sunnat or Nafl.

## HAJJ MABROOR

The sign of Hajj-e-Mabroor—a Hajj accepted by Allah Ta'ala—is an improved spiritual condition. The sign of having achieved an improvement in one's spiritual life is an eagerness and yearning to follow the Sunnah, decrease of worldly love and love for Akhirah.

## HANAFI

ALL MASAA-IL OF HAJJ APPEARING ON THESE PAGES ARE ACCORDING TO THE HANAFI MATH-HAB.

## EXCESS BAGGAGE

All airliners allow a certain amount of baggage to accompany the passenger free of charge. This amount varies between 20kg and 30 kg. It is reported that Saudia (Saudi Arabian Airways) allows Hujjaaj a maximum of 30 kg free baggage.

Hujjaaj should ensure that their baggage remains in this limit. If the report is correct, it will be permissible in terms of the Shariah, to have only 30 kg baggage as free luggage. It will not be permissible to attempt to pass off or to arrange in some way to carry excess baggage on the plane free of charge. The maximum weight of free baggage allowed should be ascertained from the airway officials.

Hujjaaj, in most cases, return home with excess baggage. Attempts are made to have the excess baggage transported free of charge. Hujjaaj consequently plea with airport officials and also resort to other methods of a dubious nature in an endeavour to have the excess baggage carried on the plane free of charge. This is not permissible. It is dishonesty which is in direct conflict with the spirit of the just-completed Hajj from which the Hujjaaj are supposed to return purified of sin—if Allah Ta'ala has accepted the Hajj—and everyone should hope for such acceptance.

It must be remembered that the officials at the airport are not the owners of the aircrafts, hence they have no Shar'i right to allow excess baggage to be carried free of charge. Those who have succeeded to bring away their excess luggage without paying the prescribed fees for excess luggage are indebted to the airways. They should estimate their excess baggage which they had brought away in this unlawful way, ascertain the charge per kilogram and forward the money to the relevant airways.

Hujjaaj should exercise care in this matter. The excess baggage cost from Saudi Arabia to South Africa is presently 52 riyals (about R37) per kilogram.

Since the charge for excess baggage is exorbitant, most Hujjaaj will not be able to afford it. Prior arrangements should therefore be made to send the excess baggage as "unaccompanied luggage". The cost for this is about 10 riyals (R7) per kilogram.

Hajj organizations and other interested and concerned parties should make representations to the relevant Saudi authorities to permit Hujjaaj the favour of transporting all luggage free. After all, they are the guests of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) and the Saudi government possesses sufficient oil revenue to be in position to render this small service to the Hujjaaj. After all, the king is the Khaadim of the Haramain Shareefain. If the matter is brought to his attention in a proper dignified and Islamic manner, he should be able to understand the difficulty which the Hujjaaj are encountering in this respect. However, the Hujjaaj themselves should not embark on any methods which are dishonest and which will make them liable for claims in the Akhirah.

"Narrow your search (for Rizq) and have trust on Allah." (Hadith)

# CLARIFICATION OF A HAJJ MAS'ALAH

In an earlier issue of The Majlis, the following question was asked:

**"If one performs Umrah, does Hajj become Fardh on one?"**

Our answer was **that Hajj does not become Fardh**. Both the question and the answer are incomplete and require clarification. Umrah may be performed at any time during the course of the year excepting the five days of Hajj (9th, 10th, 11th, 12th, 13th of Zil Hajj). In this regard there are several cases which are explained hereunder.

(1) If Umrah is performed in the months other than the Hajj months (Ash-hur-e-Hajj) or even if one happens to reach any Miqaat during the non-Hajj months with the intention of proceeding to Makkah Mukarramah, Hajj becomes Fardh in the opinion of some Fuqaha. However, this view is not the **Mufta Bihi** (on which the verdict has been given) version, hence in this case Hajj will not be Fardh on the one who performs Umrah. The months of Hajj are Shawaal, Zil Qadh and the first ten days of Zil Hajj.

(2) If Umrah is performed during the months of Hajj or if anyone with the intention of proceeding to Makkah reaches the Miqaat during the Hajj months, then Hajj will become Fardh. However, the conditions of **Zaad (expenses)** and **Raahilah (transport)** apply here as well. Should one arrive in Makkah Muazzamah or at the Miqaat during the Hajj months and one has sufficient expenses for one's stay until the Days of Hajj as well as for one's family back home, the Hajj will be Fardh otherwise not.

According to the Ahnaaf (followers of the Hanafi Math-hab) **Isti-ta'at** or ability to execute the Hajj is an essential condition for the Hajj to devolve as Fardh. **Isti-ta'at** consists of **Zaad and Raahilah** (expenses for living, etc., and transport). If the person who has reached Makkah Muazzamah or the Miqaat is able to travel on foot, the condition of Raahilah (transport) will fall away otherwise not. **Zaad** includes all his expenses required for living the entire duration of his stay. It also includes the expenses for his family as well as his return home.

If the person on whom Hajj has become Fard returns home without executing the Hajj, he will be guilty of having sinned. He is under obligation to return and perform the Hajj. If he was unable to do so on account of lack of finance or illness, it is incumbent on him to make wasiyyat that Hajj-e-Badl be made for him after his death. However, he has to endeavour to fulfil the obligation sometime during his lifetime if he regains the ability to do so.

(3) The Fardh obligation will devolve on a person only once in a lifetime. Thus, a person who has already executed his Fardh Hajj will not again be liable for Hajj should he perform Umrah during the months of Hajj.

(4) Similarly, a person on whom Hajj became Fardh purely as a result of his presence in Makkah Muazzamah or at the Miqaat, will not again become liable for Hajj should he happen to perform Umrah during the Hajj months a second time.

## FIDYAH

When a person is unable to fast during the month of Ramadhaan on account of very old age or severe illness, it is incumbent on him to pay **Fidyah** in lieu of the fasts he/she was unable to keep.

The **Fidyah** (Compensation) for fasts is the amount which is given as Sadaqatul Fitr (or Fitrah). This amount has to be given to the poor for each fast missed. The present Sadaqatul Fitr amount is R3 (three rands) according to the Hanafi Math-hab. According to the Shaafi Math-hab it is twice this amount. Thus the **Fidyah** for every fast not kept is R3 presently.

Unlike Kaffarah (explained elsewhere in this issue), the **Fidyah** for the omission of fasts may be given in a lump sum to a single Miskeen (poor person).

## EID?

In reply to the baseless moves in certain quarters to celebrate Eid by hook or by crook with Saudi Arabia, the Mujlisul Ulama has published a booklet, **ANSWER TO AL-AZHAR'S FATWA**. This booklet is available from: Y.M.M.A., P.O.Box 5036, Benoni South, 1502 South Africa. Write for a free copy.

The community abounds with self-interested persons who operate under religious cloaks in pernicious attempts to realize their aims of aggrandizement and other murky motives. Muslims should not therefore be duped by the exponents of liberalism who are out to batter the Deen and divorce it from the centuries-old Sunnah of Rasulullah (sallallahu alayhi wasalam). Eid was celebrated in the Ummah from the time of Rasulullah (sallallahu alayhi wasalam) from who we have inherited a Way of Action. We, therefore, do not stand in need of the new-fangled ideas of liberalism.

## TAKBEER

In some places there exists the innovation of reciting Takbeer aloud and congregationally in the Musjid/Eidgah on the days of Eid. This practice is a bid'ah. Neither Rasulullah (sallallahu alayhi wasalam) nor the Khulafa-e-Raashideen practised or advocated this custom. It is a custom which was introduced into Islam long after the age of the Sahaabah. It is sinful and destructive to the Sunnah to introduce new 'ibaadat' practices. The Sunnah is that all musallis should sit silently and engage in Thikrullah individually, not congregationally. In Majaalisul Abraar this practice has been described as **Haraam**.

## DIVINE PLEASURE

The aim in rendering Ibaadat is the attainment of the Pleasure of Allah Ta'ala. The purpose of Ibaadat is not to satisfy one's desires. Some people argue that by preventing women from performing Salaat in the Haram Shareef they are being deprived of the tremendous thawaab of Salaat in the Haram Shareef. This argument is fallacious because the aim is not to perform Salaat in the Haram Shareef. The aim is to obtain Allah's Pleasure. To realize this aim, obedience to His commands is imperative. When the Shariah teaches that women should perform their Salaat at home, the argument presented by people is meaningless. Women will obtain the same thawaab by performing their Salaat at home. Further, there are evils attendant to their public appearance, especially in these days of fisq and fujoor.

## AABID - AARIF

Hadhrat Imdaadullah (rahmatullah alayh) said: "Among the men of piety one finds an **Aabid** and an **Aarif billaah**. The Aabid is perpetually absorbed in the yearning for acts of Ibaadat. He thus grieves when something contrary to his habit of Ibaadat happens. On the otherhand, the gaze of the Aarif is always focussed on Allah's Pleasure. He is blessed with the treasure of resigning himself to Allah Ta'ala. Every moment of his life he is concerned with the Pleasure of Allah. He is contented with whatever condition Allah Ta'ala holds him in."

## NASEEHAT

### IMPORTANT NASEEHAT BY HADHRAT MASHULLAH

\* Thikr is not confined to remembrance by the tongue and heart. Although these are important forms of Thikr, actual Thikr is to be engrossed in the obedience of Allah Ta'ala. Thus it has been said: "**Every obedient servant (of Allah) is a Thaakir (one who engrosses in Thikr).**" This should not be interpreted to mean that Thikr of the tongue and heart is insignificant and not among the goals to cultivate. Allah Ta'ala commands in the Qur'aan: "**Remember your Rabb in your heart.**" The Hadith says: "**Maintain your tongue fresh with the Thikr of Allah.**"

\* Spiritual progress requires two things: Constancy in obedience and abundance of Thikr.

\* There is no doubt in the wilaayat (sainthood) of a man who is truly in love with his wife. True love for his wife prevents him from casting lustful gazes at others. Such a person is on a lofty pedestal of moral purity. Love for one's wife aids one in the Love for Allah. Rasulullah (sallallahu alayhi wasalam) made the following dua: "**O Allah! Grant me Your love and the love of a person whose love will benefit me by You.**"

\* When confronted by the indiscreteness of people, tolerate it with patience and dignity. Do not lose yourself. Do not let your speech or attitude leave the precincts of dignity. Sweeten the bitterness and swallow it.

\* Along with the execution of the Commands of Allah it is essential to abstain from the prohibitions so that the beneficial effect of the Commands is not eliminated or decreased. For the strength of the soul, execution of the Commands and abstention from the Prohibitions are essential. This applies to both external acts and internal acts, i.e. concerning the heart., e.g. performing Salaat as well as abstaining from hasad (jealousy), etc. Hasad will weaken the spiritual effect of the Command of Salaat.

\* An unlawful gaze cast (e.g. to look at a ghair mahram) darkens the spiritual effect which the heart had gained by subduing the nafs.

\* The cure for frustration is Tafweeth (i.e. to believe that the result of any activity is the decree of Allah Ta'ala). In spite of employing the means and agencies, reliance and trust are reposed in only Allah Ta'ala.

\* Since the Commander of deeds is The Creator, there is no need to enquire about the wisdoms underlying the commands when it comes to practical expression of the commands.



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# DIVINELY-IMPOSED FEAR

Their endeavours are bare attempts to curry favour with political leaders and groups whom they believe will be the rulers of the country tomorrow. They lack Yaqeen in Allah Ta'ala. How is it possible for them to develop Yaqeen in Allah when every facet of their daily life follows the style of kuffaar life? When their hearts are devoid of the fear of Rabbul Aalameen, how is it possible for them to be fearless of kuffaar wallowing in moral, spiritual and physical filth and impurity? Muslims who are supposed to be **the noblest of creation** have become the most despicable by licking at the feet of godless kuffaar.

The conferences of these misguided learned men will not avail them of anything. Whatever doom Allah Ta'ala has decreed for us because of our villainy and abandonment of the Deen will come to pass. The very groups of anarchy being wooed today will have no respect and no mercy for Muslims because they are all slaves of lust whose religion is nothing but anarchy advocating pillage and plunder and the destruction of honour.

Muslims should understand that their salvation is inextricably interwoven with obedience to Islam--true and practical obedience--not external demonstrations of hollow brotherhood feelings and the raising of Islamic slogans at meetings and conferences. Such meaningless exercises and exhibitions of 'Islamic fervour' are of no avail. Muslims will be saved from calamity and the barbarity of godless hooligans only by their obedience to Allah Ta'ala. There is no other way in which Muslims can gain honour, respect and protection. In this regard, the Qur'aan Majeed declares:

**"Izzat (all honour and respect) belongs to Allah, to His Rasool, and to the Mu'mineen. But, the munaafiqeen do not know."**

Thus, whoever among the Mu'mineen seeks honour, rank and protection from the kuffaar, will not attain these objectives. When all **Izzat** belongs to Allah, it is only Islamically logical for Muslims to turn towards Allah Azza Wa Jal for help. Turning to Him for help does not mean only to supplicate and appeal for His protection. Along with Dua it is incumbent to lead an Islamic way of life--a life fully controlled by the Sunnah of Rasulullah (salallahu alayhi wasallam).

Muslims are ringing their hands in fear and consternation while they are proclaiming their Imaan in Allah. Verbal expression of Imaan minus the practical demands of Imaan is not sufficient to obtain Divine Protection. However, instead of submitting to Allah Ta'ala fully and instead of seeking direction in the Sunnah, Muslims are looking elsewhere for succour, labouring under the impression that the godless communists and anarchists whom they believe will be the rulers tomorrow, will protect them and respect their religion, their persons and their honour. But, they are deluded by their nafs and by the false promises of persons who have no respect for pledges. The Qur'aan warns those who seek honour elsewhere:

**"What! Do they search for the law of Jaahiliyyah? And, whose law is more beautiful than the Law of Allah for a nation which has Yaqeen?"**

The promise of dominance and power which Allah Ta'ala has made for Muslims will materialize only when Muslims wholeheartedly submit to the Shariah. They have no need to search elsewhere for guidance. They have no need to appease others who have no truck with Islam. When Muslims have learnt that their success and salvation lie in only adoption of the Sunnah in every walk of their lives, they will then have no fear for these political upheavals and political groups of anarchy. With regard to His promise for the Muslims, Allah Ta'ala says in the Qur'aan Shareef:

**"Allah has promised those who believe among you and practise righteousness that He will establish them on earth just as he had established those before them. He will firmly ground for them their Deen which He has chosen for them and He will most certainly substitute their fear thereafter with safety. They (the Mu'mineen) worship (only) Me and they do not associate with Me anything." (Surah Noor)**

Along with Imaan this aayat stipulates **A'maal-e-Saalihah'. And A'maal-e-Saalihah (righteous deeds) have been specified and explained in the Sunnah.** As long as Islamic righteousness does not imbue the lives of Muslims, the Divine Promise stated in the above aayat will not materialize. Although Muslims are fearful of the future on account of the political uncertainty prevailing, they remain spiritually indolent. Instead of renewing their faith in the Qur'aan and Sunnah, they have opted for the path of retrogression and spiritual destruction by endeavouring to align themselves with a political group whose ideology is the very antithesis of the Tauheed of Islam. How can they then expect Allah's protection? About the threats and dismal predictions dinned into our ears by the political pundits of communism and atheism, the Qur'aan Majeed says:

**"Verily, that (information and story) is shaitaan putting fear into his friends. Therefore, you (O Mu'mineen!) do not fear them if indeed you are Mu'mineen." (Surah Aal-e-Imraan)**

The heart of the Muslim is created to house only the Fear of Allah Ta'ala. It does not possess the capacity to contain two fears--the fear of Allah and the fear of creation. When the fear of Allah departs from the Mu'min's heart because of his disobedience and abandonment of the Shariah, Allah Ta'ala overpowers him with the fear of creation. This is exactly what has overtaken Muslims in these days. They glance in bewilderment and fear in all directions. Having lost their Islamic bearings, they follow sheepishly the directions offered to them by the enemies of Allah.

Linking up with kuffaar political groups is not the solution for the fear which Muslims have. The solution is submission to the Shariah, and ordering their daily life in accordance with the teachings and spirit of the Sunnah. The mental outlook and social life of Muslims require to be revolutionized. True Mu'mineen will immediately understand Allah's Message to them when they are reminded of the following Qur'aanic aayat:

**"Do not lose courage nor worry. You will be above (the kuffaar) if indeed you are Mu'mineen." (Surah Aal-e-Imraan)**

**Do not fear the kuffaar! This is Allah's message to us.** Whatever has been decreed will happen to us. Says the Qur'aan: **"Say (O Muhammad!) Never will any calamity befall us except what Allah has decreed for us. He is our Protector. Thus, the Believers should have trust on Allah." (Surah Taubah)**

## INSINCERE DAWA

Once a learned man came to Hadhrat Shaikh Abu Hasan Khirqani (rahmatullah alayh) and said:

"Grant me permission to engage in da'wah so that I may call creation to Allah Ta'ala.

Shaikh Abul Hasan: "Yes, do call people towards Haqq Ta'ala, but beware of calling creation towards yourself."

The Aalim: How is it possible to call creation towards oneself?

Shaikh Abul Hasan: When someone else also calls people towards Allah, you should not become annoyed. If you are annoyed, then know that you are calling people towards yourself and not to Allah."

In his advice, Shaikh Abul Hasan Khirqani warned the Aalim to be on his guard against **hasad** (jealousy) which overtakes many a learned man

## NASEEHAT

Giving naseehat to Sultan Mahmud of Ghaznawi, Hadhrat Abu Hasan Khirqani said:

"Abstain from prohibitions; perform Salaat with Jamaat; be generous to creation.

## SERVICE TO PARENTS

Shaikh Abu Hasan Khirqani (rahmatullah alayh) narrated the following episode:

"There were two brothers who had arranged between themselves a system of rendering service to Allah Ta'ala and their aged mother. It was arranged that one night the elder brother would spend the night in Ibaadat while the younger brother would remain the night in the service of their mother. The next night, it would be the turn of the younger brother to spend the night in Ibaadat while the elder brother would remain in the service of their mother. The nights were thus divided between the two brothers for the service of Allah Ta'ala and their mother.

One night when it was the turn of the younger brother to make Ibaadat, the elder brother who had greater enthusiasm for worshipping, appealed to his younger brother to sacrifice his turn so that he (the elder brother) may spend the night in Ibaadat. The younger brother agreed and took up the duty of serving his mother while the elder brother involved himself in Ibaadat the entire night.

During the course of the night, the elder brother fell asleep in Sajdah. In a dream he heard the Divine Voice proclaiming: "We have forgiven your younger brother who had accepted to spend the night in the service of his mother and for his sake have We forgiven you as well."

The elder brother said: "O Allah! I was engrossed in worshipping You while he was involved in the service of our mother. In spite of this I have been favoured on his account while it should have been the opposite way."

The Divine Voice said: "You are worshipping Me. I am independent and not in need of your worship while your mother is dependent and in need of your service. This is the reason for the difference (in rank) between the two of you."

This episode teaches the lesson of the importance and the great reward for service to parents. The Qur'aan, in several places couples service to parents to the worship of Allah.

# QUESTIONS and ANSWERS

performing Salaat in the standing position, he should perform in the sitting position. If this too proves difficult, he may lie down and perform Salaat, making ruku and sajdah by signs of the head. Thus if he finds it difficult to perform Witr and Sunnatul Muakkadah in the standing position, he should adopt one of the other ways. If his condition is such that he is just not able to perform his Salaat even lying down, then on attaining strength, he has to make qadha of his Fardh and Witr Salaat. There is no qadha for the Sunnatul Muakkadah Salaat.

**Q. Does one have to make sajdah when listening to an aayat of sajdah being recited on a tape-recording?**

**A.** Sajdah Tilaawat is not incumbent when hearing an aayat of Sajdah being recited on a tape-cassette.

**Q. Some people say that Taraaweesh Salaat is only 8 raka'ts and that Rasulullah (sallallahu alayhi wasallam) did not perform 20 raka'ts.**

**A.** Those who are advocating eight raka'ts Taraaweesh are seeking to deny the validity of the Sunnah established by the Sahaabah of Rasulullah (sallallahu alayhi wasallam). For the past fourteen hundred years there has been Ijma' (Consensus) of the Ummah--all Math-habs-- on the fact that 20 raka'ts Taraaweesh have to be performed. Insha'Allah, we shall publish in the near future a detailed discussion on the question of 8 and 20 raka'ts Taraaweesh.

**Q. A ghair muqallid poses the following question:**

**Did the concept of Taqleed-e-Shakhsi exist during the time of Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Taabieen?"**

**The ghair muqallid rejects Taqleed to any of the Math-habs.**

**A.** The ghair muqallid (one who does not follow a particular Math-hab) is being very stupid. He is too stupid to understand that Taqleed-e-Shakhsi (following a particular Faqih) did exist from the earliest period of Islam, right from the age of Rasulullah (sallallahu alayhi wasallam). The scope of this column does not allow a detailed discussion on this subject. It will suffice to say that it is futile to discuss with ignorant freelancers (ghair muqallideen) who are like the stray cows and bulls roaming around the streets of India.

**Q. Is it incumbent to follow one particular Math-hab?**

**A.** Yes, it is Waajib to do so.

**Q. The ghair muqallid says that since the four Khalifas were decidedly better and superior to the four Imaams, why should one not follow the four Khalifas instead of the four Imaams?**

**A.** We have said earlier on that the ghair muqallid is too stupid and too dense in the mind to understand matters pertaining to higher Deei Knowledge. If he possesses any intelligence he should direct his question to his ghair muqallid bretheren who do not believe in the superiority of the Sahaabah. Since they are loathe to follow the Sahaabah, they deny the validity of the 20 raka't Taraaweesh practice which the Sahaabah established. The 20 raka't Taraaweesh practice was not an introduction of the Imaams. It was the introduction of the Khulafa--the most senior Sahaabah of Rasulullah (sallallahu alayhi wasallam).

**Q. The ghair muqallid also asks: "Can a Muqallid understand the Qur'an and Hadith?"**

**A.** A Muqallid understands the Qur'aan and the Hadith well because he holds on firmly to the hand of a great authority who is guided by the Qur'aan and Hadith.

The Muqallid does not make taqleed of his personal opinion and nafsani desires in the fashion of the ghair muqallid. The Muqallid follows the rulings of great authorities whose Ustaadhs were Sahaabah and Taabieen. He is thus on safe and firm ground. He has no need to submit the Qur'aan and Ahadith to his whimsical fancy and stupid opinion. In contrast, the ghair muqallid is thrown into a sea of confusion which is aggravated by his nafsani fancies and desires. Furthermore, his lack of knowledge and Deeni insight cause him to become a true slave of opinion heavily influenced by the nafs. He has no guide. While he labours under the impression that he is following Qur'aan and Hadith, he is in actual fact following shaitaan. He is caught in the web of Iblees. Thus, the ghair muqallid does not know whether he is coming or going--whether he is going forwards or backwards. He dwells in deception, hence he poses such silly and stupid questions fourteen hundred years after the inception of Islam.

**Q. The ghair muqallid says: The Nabi did not prevent women from going to the Mosque, but Hidaayah says that women cannot attend the Mosque." He wants to know if we should follow Hidaayah or the Hadith.**

**A.** We reiterate that the ghair muqallid is too dense in the mind to understand the Hadith or Hidaayah. In one question he mentioned about following the Khalifas, yet he is so stupid that he does not know that it were the Khulafa of Rasulullah (sallallahu alayhi wasallam) and the other senior Sahaabah who were the first persons to prohibit women from the Musaajid. We suppose that the ghair muqallid labours under the impression that he understands the Hadith better than the Sahaabah of Rasulullah (sallallahu alayhi wasallam). On account of his gross ignorance he seeks to make Hidaayah and the Aimmah-e-Mujtahideen scape goats on which to pour out his venomous criticism. These ghair muqallideen are among the most disrespectful, crude and vulgar persons. It is nothing for them to hurl vile insult at the illustrious personalities and authorities of Islam. May Allah Ta'ala protect Muslims from their evil and pernicious snares.

**Q. My wife and mother just cannot get along together. There is no peace in the house. The enmity between them worsen by the day. My wife insists on living separately, but my parents refuse to consent. What should I do in these circumstances?**

**A.** According to the Shariah it is incumbent on you to provide separate residential quarters for your wife. You should acquire a separate home for her and live separately. At the same time you should not neglect your parents. Render all possible assistance to them. But, it is obligatory to arrange a separate home for your wife. You will not be doing wrong if you disregard your parents' orders in this regard.

From Page 8

## KAFFARAH

be fed or given the money of the whole Kaffarah over a period of sixty days. Alternatively it is permissible to feed or give the value of the food in cash to sixty masaakeen on a single day or to ten masaakeen in the case of a violated oath.

## THIKR AND TĀ-AT

It is of utmost importance for Muslims to be genuinely concerned with their spiritual progress. Without spiritual progress, the inner spiritual eyes of the heart will remain blind and the Muslim will fail to view and understand the realities of the Deen and the Akhirah in proper perspective. A Muslim who is not seriously involved with his spiritual development will always give Islamic teachings a material interpretation. Meanings influenced by the nafs and personal motives of worldly benefit and self-interest will be given to Qur'aanic and Hadith teachings. It is, therefore, imperative that Muslims pay particular care to their baatin (spiritual side) so that their Imaan becomes imbued with Noor.

The spiritual program for every Muslim consists of two basic acts: **Thikr (Remembrance of Allah)** and **Taa-at (Obedience to the Shariah)**. The opposite of these acts is **ghaflat** (carelessness, forgetfulness) and **ma'siyat** (sin and disobedience). Thikr and Ta-at imbue the heart with spiritual lustre (Noor) while ghaflat and ma'siyat create spiritual darkness (zulmat) in the heart which blinds the spiritual eyes.

It is necessary that every Muslim engages his tongue constantly in Thikrullah. In whatever condition and occupation he may be, he should never become forgetful of Thikr. Constant verbal Thikr will ultimately make its affect on the heart. Concern for obedience will prevent him from sin.

## Zakāt - our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakat funds in accordance with the Shariah, they may then divert their Zakat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakat funds diverted to us for distribution:

**WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.**

This niyyat by you will enable us to distribute your Zakat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Sharf Zakat categories in a manner, time and amount as we deem fit.

**PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION: If you cannot agree to this condition, please do not forward your Zakat to us for distribution. You may in that case divert your Zakat elsewhere for distribution.**

## MAHR-E-FATIMI

Shawaal 1410

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# PART SEVEN KUFFĀR POLITICS

Arguing in favour of Muslim participation in leftists kuffaar politics, Mr. Esack states in his pamphlet:

"What we need to ask is not whether they are using us, but to what extent we are a part of them and what it is that they want to use us for. Surely if people want to use us for something as important as fighting oppression and achieving their freedom then there cannot be anything wrong with them using us--even if the 'them' and the 'us' had nothing in common."

This observation is extremely short-sighted and lacks entirely in Islamic vision. While some people may have no qualms about being used by communist political leaders, priests and bishops on the left of the political spectrum, Muslims being subservient to Islam are bound to distinguish between 'them' and 'us' since the 'them' and the 'us' are governed by entirely divergent sets of laws. While the driving force of kuffaar politics is the mind of the kaafir heavily influenced by his nafsani desires and opinions, the Law of Muslims is the Divine Shariah with its plethora of commands, prohibitions, admonition and restrictions which all run contrary to nafsani desire and opinion. Thus, the methods and ways devised by atheists, communists and christian priests inclining towards communism are not acceptable norms and nostrums for Muslims to adopt. Haraam and Halaal are vital issues for Muslims while these are silly conceptions and medieval teachings of no value to the kuffaar. At every turn the Muslim has to acquire a ruling from the Shariah. Every way and method, every scheme and plot has to be measured on the Standard of the Shariah. It is, therefore, highly unbecoming and even stupid for Muslims following flabbily and sheepishly in the footsteps of kuffaar politicians to attempt to draw Muslims away from the Shariah and deposit them into the stream of kuffaar leftists political schemes.

The Hindus of India during the struggle against British domination had cunningly misused Muslims for their political aims. Muslims, because of their abject ignorance of the Shariah and their abandonment of Islam, acted very stupidly by fighting 'side by side' with Hindus, with idolaters and mushrikeen. All methods of kufr and shirk and all schemes of the nafs were rammed down the throats of Muslims who followed the Hindu political leaders like apes. The result of such 'side by side' politics manifested themselves in the gruesome and barbaric mass slaughter and plunder of Muslims during the 1947 riots. In spite of Muslim participation in the struggle to evict

Britain, the political leaders of the leftist kuffaar turned their idolatrous fervour against the Muslims first. Muslim 'side by side' participation did not help Muslims in any way. Kufr cannot be expected to show any gratitude since the very nature and essence of kufr are ingratitude.

Further, when embracing the schemes of godless kuffaar, disobedience to Allah Ta'ala becomes a necessary corollary because the ways and methods of kuffaar obviously will not be the Shariah of Islam. When Muslims are set on a course, which diverges from the Shariah, they must expect the Wrath of Allah Ta'ala to descend on them. Thus, Rasulullah (sallallahu alayhi wasallam) said:

"When people search for the pleasure of Allah by way of the displeasure of people, Allah suffices for them. And, when they search for the pleasure of people by way of Allah's displeasure, Allah casts them to the people..."

When a Muslim, in his attempt to please others, violates the Law of Allah Ta'ala, he must expect Divine Wrath to descend on him. He should then not cherish hope for Allah's mercy and aid since Allah Ta'ala will 'cast him to the people' whom he has appointed his guides and his leaders.

Muslims should not allow themselves to be used by others nor should they fear their threats and intimidation. When Muslims submit to Allah Ta'ala, He will protect them. There will undoubtedly be trials and hardships. But, in the long term the followers of Islam will emerge victorious. Allah Ta'ala says in the Qur'aan Majeed:

**"If Allah helps you, then there is none to vanquish you. And, if He withholds His aid from you, then who besides Him will help you?"**

Mr. Esack speaks of 'fighting oppression'. The use of such rhetoric should not deceive Muslims. Mr. Esack should define the meaning of 'oppression' and the methods of 'fighting'. He should not use rhetoric to propagate his cause--rhetoric which is misleading. Such rhetorical expressions are usually the tricks of politicians to sell their wares and to entice the ignorant masses into their fold. Muslims cannot be a party to opposing stupidly just everything which communists and bishops brand as 'oppression'. And, when there is a need to speak out against acts and legislation which is truly oppressive--which Islam regards as oppression--then Muslims cannot embrace the crude methods of kuffaar

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## NOT MUSLIMS

One of the many sects of deviation and baatil which has mushroomed up in America is the group calling itself "ANSAARULLAAH" also known by the designation: "The Original Tents of Kedar".

This group is not a Muslim one in spite of its Muslim-sounding name. However, it is necessary to apprise Muslims of this baatil and shaitaani religious group since it operates under the name of Islam and proclaims itself to be Muslim while rejecting everything which Islam stands for. Even a cursory perusal of its puerile publications will reveal the many statements and beliefs of kufr of this baatil sect. Among the propagations of this group are the following teachings of kufr:

- \* That the Kalimah of the Sunni Muslims, viz. Kalimah Tayyibah, is blasphemous.
  - \* That the Ahadith of Rasulullah (sallallahu alayhi wasallam) are man-made laws and fabrications.
  - \* That those who recite Lailaha illallahu Muhammadur Rasulullah, are mushrikeen.
  - \* That Hadhrat Abu Bakr (radhiyallahu anhu) was an idol-worshipper and an usurper of the belongings of the Nabi (sallallahu alayhi wasallam).
  - \* That to face the Ka'bah in Salaat is idol-worship.
  - \* That to kiss Hajr-e-Aswad is idolatry and the "trick of the devil".
  - \* That it was Nabi Ishaaq who was the one offered for sacrifice, not Nabi Ismaa-il.
  - \* That the Hajj is full of paganistic rituals.
  - \* That Ziyaarat to the Holy Grave of Rasulullah (sallallahu alayhi wasallam) is 'human worship'.
  - \* That Rasulullah's rank was not superior to that of the Angels.
  - \* That it is blasphemy to claim that Rasulullah's rank is above that of the Angels.
  - \* That Nabis after Rasulullah (sallallahu alayhi wasallam) will come, hence the 'Ansaarullah' are the followers of such a new nabi or 'messiah'.
- These are some of the beliefs of kufr of this baatil sect parading as Muslims. Besides their kufr, they proclaim many stupid and nonsensical beliefs which are total fabrications. Among their nonsensical teachings are the following:
- \* Rasulullah (sallallahu alayhi wasallam) was a black Sudanese, not an Arab of the Quraish. (To page 12)



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q.** In our shop we use wax dolls in our window display. The dolls are images of women. Although I am aware that pictures and images of people and animals are not permissible by father insists that we display our clothing in this manner. Do I have to obey my father's orders in this regard? If he orders me to dress these dolls for window display, am I entitled to refuse? Will I not be regarded as a disobedient son?

**A.** Rasulullah (sallallahu alayhi wasallam) said that obedience which involves the disobedience of Allah is not permissible. It is not permissible to obey the unlawful instructions of any person even if it happens to be one's father or mother. You should refuse with humility and respect. Do not be harsh or rude in your refusal. Firmly, but humbly and respectfully refuse to dress the haraam dolls. You will not be regarded by the Shariah as a disobedient son for your steadfastness in carrying out the Law of Allah Ta'ala.

**Q.** According to a pamphlet issued by the group which propagates mouloud, it is asserted that the day of our Nabi's birth is a greater day and a more joyous day than Eidul Fitr and Eidul Adha. Is this correct?

**A.** The days of joy and celebration fixed by the Shariah are only two, viz., Eidul Fitr and Eidul Adha. The Sunnah of Rasulullah (sallallahu alayhi wasallam) stipulates only these two occasions as days of joy and celebration. In Islam there is no such day as Meelaadun Nabi or Eid Meelaad-un-Nabi as fabricated by the Ahl-e-Bid'ah. That the occasion of Rasulullah's (sallallahu alayhi wasallam) advent on this earth is the greatest bounty of Allah Ta'ala on mankind, there is no doubt in it. But to claim that Islam has set aside a day for celebrating this occasion is false, bid'ah and baatil. It is stupid and baseless to draw a comparison between the day of Rasulullah's birth and the day of Eid as the Bid'atis do. While accepting the great occasion that Rasulullah's birth is, the innovation of a baseless custom cannot be accepted. When Islam has set aside only the two Eids for joyous celebration, it is wrong, un-Islamic and utterly irresponsible to fabricate another day of festival. By so doing, the proponents of meelaad are implying the Deen was left incomplete by Rasulullah (sallallahu alayhi wasallam) since neither Rasulullah (sallallahu alayhi wasallam) instructed the observation of this new day of 'eid' innovated by the Bid'atis, nor did the Sahaabah observe such a day of 'eid'.

**Q.** The pamphlet also implies that the intercession of Rasulullah (sallallahu alayhi wasallam) will not be for those who do not uphold the meelaad-day celebrations. Please comment.

**A.** This is a gross lie against Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) will intercede on behalf of those who uphold the Sunnah--those who strive to conduct their daily lives in accordance with the practices taught by Nabi-e-Kareem (sallallahu alayhi wasallam). There is no relationship between Rasulullah's Shafaa-at (intercession) and the eid-meelaad of the Bid'ati group.

**Q.** The proponents of Meelaad are advocating that Muslims should make greater preparations for 'Eid Meelaad-un-Nabi' than for Eidul Fitr and Eidul Adha. What does the Shariah say in this regard?

**A.** The Shariah says that the bid'ah of these people be ignored. They are indeed attempting to introduce a dark bid'ah by their endeavour to forge a third eid in Islam. Islam does not teach any preparation for the birthday of Rasulullah (sallallahu

alayhi wasallam).

**Q.** Sometime ago some Israeli soldiers had deliberately defiled pages of Qur'aan by using the Holy pages as toilet paper. Although there was an outcry and the Zionist soldiers were condemned for their evil action, I did not read any comment in the Majlis on this matter. Could you please explain your stand on this issue?

**A.** The dastardly action of the Israeli soldiers is something to be entirely expected. In our opinion nothing beneficial was served by the outcry. On the contrary it must have given the Israelis greater cause for chuckling at our discomfiture. The actual and proper answer for the defilement perpetrated by the Israelis can only be administered on the battlefield. But, Muslims today are wholly impotent in this field. It does not aid our cause to wail and scream like a group of old women. Muslim armies have repeatedly demonstrated their impotency on the battlefield. There is cause for surprise when Muslims defile the Qur'aan Shareef, not when kuffaar and the enemies of Islam do so. In the present age we find Muslims inserting Qur'aanic aayat--the Arabic texts--in even kaafir newspapers. Such newspapers sometimes find their way into the toilet and generally into dirt bins. Such papers are tramped on and used for wrapping paper by all and sundry. Yet, Muslims, even so-called learned men, even Muslim organizations, advertise themselves in the press with the aid of Qur'aanic verses. Qur'aanic aayaat are printed by Muslims on calendars which are distributed to even kuffaar and which are even found in bottle stores.

Muslims are selling Islamic books in which appear Qur'aanic verses, kitaabs and other material on which are inscribed Qur'aanic verses, to kuffaar business houses. Muslim organizations boasting to be propagational societies distribute Qur'aan copies in prisons where it was found that non-Muslim prisoners even stood on top of the Qur'aan Majeed. These acts of vile defilement emanating from Muslims are cause for consternation, surprise and outcry, not the defilement which is expected of the Israeli kuffaar.

In fact, we believe that the heinous act perpetrated by the Israeli soldiers was a punishment for Muslims--a punishment divinely imposed--to hurt us for some of our misdeeds and neglect of the Shariah. When Bani Israa-il transgressed all limits, Allah Ta'ala punished them by allowing the kuffaar to enter, plunder, pillage and defile Musjidul Aqsa. Twice in ancient history, Musjidul Aqsa was badly polluted and pillaged by the kuffaar. But, the Qur'aan Majeed says that these were acts of Allah Ta'ala, designed to punish the errant Muslims. Thus, the evil act of defilement perpetrated by the Israelis only exhibits Muslim impotency and the inability of Muslim armies of today to stand up in defence of Islam. Nothing better can be expected of the slaves of the west. Muslim governments, Muslim armies and the overwhelming majority of the Ummah are all today slaves of the western kuffaar, hence our impotency to do anything in defence of Islam and our bretheren. The only thing we are today capable of doing is to shout slogans and scream like women.

**Q.** I have sent polite, non-slanderous anonymous letters to two persons who are involved in certain misdeeds. Have I sinned in sending the letters?

**A.** If your intention was honest and sincere and your motive was to do good

or to admonish (to give naseehat), then you did not sin.

**Q.** A man instructs his wife to dress Islamically, but she refuses. Should he now just leave her? Has he done his duty? Will he be answerable to Allah Ta'ala?

**A.** He has not discharged his duty by telling her only once or twice. He should be constant in his admonition. He should persuade her gently at first. If she refuses, he should become sterner. He should refuse to eat the food she prepares. If she still refuses, he should stop speaking with her for some time. If she remains obstinate in her haraam way of dressing, he should separate himself from her bed. He should sleep elsewhere in the same house, not leave the house. He should continue with such forms of admonition and light chastisement (not corporal punishment) until she comes to her senses. If he is persistent in his Naseehat, then only will it be said that he has discharged his duty.

**Q.** A man has two wives. The one wife refuses to visit the other wife. The husband insists that she does so. If she refuses, he becomes angry with her. He tries to force her to visit his other wife.

He cuts ties with her when she refuses. This wife speaks to the other one, but refuses to go to her place. Is the husband within his rights to behave in this way?

**A.** The husband has no Islamic right of compelling his one wife to visit the other wife. She is under no obligation to visit the other wife. Although it is good for her to keep good relationship with the other wife and to obey her husband, for which she will be rewarded by Allah Ta'ala, she is not bound to visit the other wife. The husband is very wrong for becoming angry with her. He is failing in his duty and abandoning his obligations by cutting of relations with her for no valid reason.

**Q.** When a boy comes to see a girl with a view to marriage is it permissible for the two to be alone for a few minutes? If it is not permissible, will it suffice if a ten-year old boy sits with them as the third person?

**A.** It is not permissible for a male and a female to be alone even for a few minutes. The presence of the 10 year old boy is not sufficient. What is the need for them to be alone? It is not possible to assess the character of either the boy or the girl in a few minutes. There is, therefore, no good purpose in being alone. On the contrary, it will serve only Shaitaan's ends. The characters of persons have to be ascertained via some other channels. The advice of elders in such matters is necessary since they will base their decisions on experience and intelligent enquiry. Being in seclusion with the opposite sex is haraam even for a few minutes.

**Q.** A person discharges semen as a result of speaking and thinking of sex. Does ghusl become incumbent?

**A.** Yes, ghusl is Waajib.

**Q.** A certain Maulana teaches girls in a girls Madrasah without sitting behind a screen. The baaligh girls appear in his presence and he does not observe purdah for them. Is this proper?

**A.** It is not permissible for the Maulana to teach in this shameless and haraam way. He should know better. His manner of teaching is evil. It is not permissible for girls to attend this Madrasah. It is not permissible for them to sit in his class.

# QUESTIONS and ANSWERS

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**Q.** We are married for 30 years and have five children. My husband no longer cares for me. Although he provides expenses, we do not speak with each other for weeks. I have made a lot of sabr. What do you advise?

**A.** Continue making sabr. There must be a reason for your husband's attitude. In most cases the husband's indifferent attitude is moulded by his wife, although she does not understand this. You say: "For weeks and weeks we do not speak." You as the wife should make it your duty to speak with him even if he is at fault. You should win him over. This you cannot do if you are also going to adopt a stubborn attitude. Your husband may be at fault and may be acting very unjustly towards you. However, his attitude cannot be changed by obstinacy from your side. You must humble yourself and counter his stubbornness with humble ways which will put him to shame. If you are going to adopt a haughty attitude and sulk when he wrongs you, the problem will only be intensified. You have to solve the problem. For solving the problem, the liberal attitude of western women cannot be employed. Such attitudes lead to divorce. Therefore, you should act intelligently and even if you believe that you are right, behave apologetically to your husband. Insha'Allah, he will become ashamed of his indifferent attitude. Many wives alienate the feelings of their husbands with their attitudes of confrontation, their nagging and their refusal to adopt humility because they believe that they are in the right and their husbands in the wrong. Even if the husband is wrong, the wife should understand that she is not in the capacity of an Islamic court to mete out justice. Her duty is to adopt ways and means of saving the marriage. To achieve this, it will be necessary for her to keep in control her womanish emotions which often are let loose in a torrent of insult and spiteful remarks which most husbands cannot tolerate because they lack Islamic training.

**Q.** In a booklet titled, **DISTRIBUTION OF WEALTH IN ISLAM** by Mufti Muhammad Shafi, the venerable Mufti Saheb says:

"Islam has not permitted any individual or group to have a monopoly over the primary sources of wealth, but it has given every member of the society an equal right to derive benefit from them. Mines, forests, unowned barren lands, hunting and fishing, wild grass, rivers, seas, spoils of war, etc., all these are primary sources of wealth. With respect to them, every individual is entitled to make use of them according to his abilities and his labour without anyone being allowed to have any kind of monopoly over them."

**How does an Islamic state achieve the above objective? By a process of nationalisation or privatisation of the primary sources of wealth? Please elaborate.**

**A.** Nationalisation is in fact oppression and unjust monopolisation. The Shariah does not permit the state to monopolise the primary sources of wealth. Such communist and socialist tactics do not find favour with Islam. The primary sources of wealth which are such bounties of Allah Ta'ala on which all human beings are dependent, will be privatised by the individual in accordance with his own ability and labour. The individual is permitted by the Shariah to stake his claim on such an extent

of primary wealth which he is able to harness for his benefit. Should the individual or a group lay claim to the primary sources of wealth to an extent in excess of their abilities and labour, the state will step in and divest them of their unjustified claim and capture of the primary sources of wealth, for such unjustified capture of the primary sources of wealth is in fact, monopolisation which Islam abhors. As an example of the monopolisation of a primary source of wealth in our day, is the control which a municipality exercises over huge tracts of land surrounding a town. The barren land is claimed by the municipality, cut into residential/business plots and sold at exorbitant prices to a hard-pressed public. There are many malpractices associated with this type of monopolisation. In an Islamic state, no authority, be it a local authority or the state itself, has the right to lay claim to the unowned lands surrounding the city. If a person wishes to erect a house or farm a tract of land, he will be allowed by Islam to cordon off the amount of land he requires for his purposes. There are no exorbitant prices to pay. The land belongs to the developer, being a gift from Allah Ta'ala to His servant. Such natural gifts cannot be usurped by anyone and then sold at exorbitant prices. Parasitic agents will not be allowed to fence off land for speculative purposes. This is just one example. The scope of this column does not permit a detailed discussion of this subject.

**Q.** What is the Islamic viewpoint regarding the nationalisation of mines, banks and important industries? Some Muslims appear to be in favour of this.

**A.** Islam does not permit such usurpation. Usurpation and robbery by the state are given respectable titles such as 'nationalisation and expropriation'. As far as Islam is concerned, robbery and usurpation whether committed by an individual or by the state, are evil and not allowed. Whoever develops the mines and whoever has established the banks and the industries will remain the owners thereof. No one is entitled to deprive another of his rightful property. Those Muslims who favour such acts of injustice and usurpation are ignorant of the Shariah. They are caught up in the webs spun by the slogan-shouters of communism and socialism. Since they lack Deeni knowledge and are bereft of natural intelligence they have nothing better to do than to swallow the baseless theories and the baatil gorged out by political atheists and slaves of communism.

**Q.** A person commences a business by investing a certain amount of capital. Instead of running the business himself, he employs someone else at a fixed monthly salary to manage, administrate and run it for him. Is this arrangement permissible in Islam? If the answer is in the affirmative, then in the event of any loss incurred, does the employee share in such a loss and to what extent?

**A.** The arrangement described in the question is perfectly lawful in Islam. Since the manager in this case is a salaried employee, he does not share in any loss. The loss will be for the account of only the owner of the business.

**Q.** An Aalim is of the opinion that nowadays due to ignorance amongst Muslims of Islamic practices, the Imaam should make the dua aloud after the Fardh Salaat as it enables the musallees who do not know how to make a dua to

learn this from the Imaam when he makes it aloud. Please comment.

**A.** This argument is untenable. It is an argument which lacks insight. It is Sunnah to make the dua after the Fardh Salaat silently. A Sunnat practice cannot be abandoned on the flimsy grounds tendered by the Aalim. If it is true that they cannot learn basic duas by themselves, then how do they perform Salaat? How have they learnt to recite the Surahs required for Qiraat? How did they manage to learn THana, Attahiyaat, Durood-e-Ibraahim, the Dua after Durood-e-Ibraahim? And, how did they manage to learn Dua-e-Qunoot for the Witr Salaat? And, what about the Kalimahs which every Muslim learns? Does the Imaam recite all these aloud for the rest of his life while he acts as an Imaam of the Musjid. If they could learn all these requirements of Salaat by themselves, without the need for an Imaam to mutilate the Salaat by reciting these aloud, then there is no sensible reason for them to be unable to learn a few short Arabic duas to recite after the Fardh Salaat. Furthermore, the Dua after the Fardh Salaat may be made in any language. It is essentially an occasion to supplicate to Allah Ta'ala for one's needs of both worlds. This supplication can be made in the language one understands and in a way which one is able to do. This may be supplemented with Arabic duas which a Muslim should learn by effort, not by perpetration of bid'ah. If the logic of this Aalim has to be employed in all Shar'i practices, the purity of the Deen will be eliminated. True Sunnah practices will be displaced and in their places will dwell the bid'ah for which the Ahl-e-Bid'ah sect is so notorious. The duty of the Aalim is to rigidly and jealously guard the Sunnah of Rasulullah (sallallahu alayhi wasallam). He should not become the avenue of bid'ah whether advertently or inadvertently.

**Q.** Shaikh Zakariyya Saheb (rahmatullah alayh) says in his book:

"The Shariah has commanded that the length of the beard should be one fist full when held from below the chin."

**Does this mean that it is permissible to shorten the hair on the cheeks to less than a fist length?**

**A.** It does not mean this. Along the sides if the beard is less than a fist length, then too, it may not be shortened.

**Q.** Is it permissible for a man to perform Salaat with gloves on?

**A.** It is permissible.

**Q.** Is it permissible to breed dogs and sell them for an income?

**A.** If there is use in the dogs, e.g. watchdogs, sheep dogs and hunting dogs, it will be permissible. It is not permissible to keep pet dogs, hence it will not be permissible to sell dogs for this purpose.

**Q.** I am told that plant gelatine is halaal. How do we distinguish between plant gelatine? (Chocolate wrappers do not state whether the gelatine is plant or animal.

**A.** All gelatine in South Africa is of animal origin, hence haraam. Sweets and chocolates containing gelatine are therefore haraam. Even gelatine marketed as 'halaal' in South Africa is haraam.

**Q.** A man told me that if Durood is read aloud in abundance, it is innovation (bid'ah). Is this correct?

**A.** It will be an innovation if read in congregational form as is the practice in some Musjids where the whole jamaat in unison recite Durood. Reading Durood in abundance is an Ibaadat of great merit,

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but the merit will be only if the Ibaadat is executed in accordance with the Sunnah. A person in his individual capacity may recite Durood aloud at home or in privacy. There is nothing wrong in it. But to forge a congregational practice of ibaadat which did not exist during the time of the Sahaabah is wrong and is bid'ah sayyiah (evil innovation).

**Q. Is it permissible for a Muslim to wear his hat (topi) in a manner that exposes part of his hair in front, but not in the way in which the Jews wear their headgear?**

**A.** As long as the manner of wearing the hat is not in imitation of any kaafir style it will be permissible.

**Q. Does a person have to recite the toilet duas (entering and leaving) in a bathroom wherein there is also a toilet?**

**A.** The duas should be recited outside this bathroom in which there is a toilet. When making wudhu in such a bathroom-toilet the wudhu duas should not be recited. It is a bad style which Muslims have adopted. It is not part of Muslim culture to have a toilet inside the bathroom.

**Q. Is it permissible to enter into competitions in papers and magazines?**

**A.** Such competitions will be permissible if there is no entry fee which is sometimes deceptively termed 'donation'. Furthermore, there should be no other haraam factor associated with the competition, e.g. the competition is sponsored by a liquor firm or the competition pertains to pictures of animate objects.

**Q. I have been told that it is Sunnat to keep the right foot in a fixed position whilst in Salaat and only to move it during Sajdah and the Qa'das. Is this right?**

**A.** Both feet have to be kept fixed in one position. In Qa'dah and Sajdah both feet will be shifted.

**Q. Is it permissible to play soccer, cricket, golf for the fun of it, not in tournaments?**

**A.** Indulgence in kuffaar sport is not permissible. It is not permissible to emulate non-Muslims for the fun of it. Life on this transitory abode is a serious affair. Rasulullah (sallallahu alayhi wasallam) said: "The world has been created for you, while you have been created for the Akhirah."

Rasulullah (sallallahu alayhi wasallam) also said: "Whoever imitates a nation, becomes of them."

**Q. I have collected a small some of interest money. Please advise how I should spend it.**

**A.** If it is bank or building society interest, give it to the poor without making a niyyat of thawaab.

**Q. Are sexual relations permissible after Taraaweeh or at any time during the night during the month of Ramadhan?**

**A.** Eating, drinking and sexual relations are permissible from after sunset until Subh Saadiq (i.e. until the time when the fast commences).

**Q. Is cuddling and fondling one's wife during Ramadhan permissible?**

**A.** During fasting it is best to abstain from such acts. However, if one has full control over one's nafs, it will be permissible.

**Q. My brother has a cafe in which are several game machines and snooker tables. My wife refuses to eat at the place.**

**A.** Your wife is quite right in refusing to eat at the place. In fact, even if there were no haraam games in the cafe, then too it is not good for females to eat out of the house in public places. It is not permissible to eat in your brother's cafe since he caters for haraam games. The money he earns from the games is haraam.

**Q. My in-laws practise every act of bid'ah in the book. My children are starting to question their way of life. They are told by my in-laws that I am observing Hijaab because I want to draw attention. This is leading to conflict. Can I refuse to visit them since they are trying to inculcate hatred for the Sunnah?**

**A.** It is permissible for you to abstain from visiting them. However, be careful. Do not do something which will bring about ill-feeling between your husband and yourself. Adopt Sabr and negate the influence of your in-laws by explaining intelligently the wrongs of bid'ah to your children. Your husband has a duty to visit his parents. Therefore, occasionally you too should accompany him, if he so desires.

**Q. On a certain holy day a celebration was held in a hall to mark the occasion. Women, dressed in their finery and fully adorned, also attended. A group of women stood outside the hall in full view of the men. One lady in the group commented that a gathering of this nature is loved by Allah and the angels bless it and the Rahmah of Allah descends on such a gathering. Kindly comment.**

**A.** According to the Hadith of Rasulullah (sallallahu alayhi wasallam) the La'nat (Curse) of Allah Ta'ala and the La'nat of the Malaikah descend on such a gatherings. The Hadith has described the type of women mentioned by you as 'adultrices'. Thus, Rasulullah (sallallahu alayhi wasallam) said:

"A woman who applies perfume and passes by a gathering of men is like an adulteress."

Women adorned and dressed in finery come within the scope of this Hadith when they attend gatherings of males. Furthermore, Islam does not allow any gatherings of this nature to celebrate holy days. Instead of Allah's Rahmat and the Angels' blessings, the Wrath and Curse of Allah and the Malaikah descend on this type of shaitani gathering. It has been mentioned in the Hadith that the woman who leaves the precincts of her home comes under the La'nat of Allah Ta'ala as long as she is outside her home environment. That means, until she is attending gatherings, funerals, weddings, and the like, she remains under the Divine Curse.

**Q. I want my mother to come and live with me. However she has set a condition. She will only come to live with me if I provide her with a television and video. To keep my mother happy can this be done? I do not have a television or a video in my home.**

**A.** If your mother stipulates that you commit kufr and consume liquor, will you perpetrate these evils for the sake of keeping your mother happy? It is haraam to please any person by courting the Wrath of Allah Ta'ala. It is haraam for you to "keep your mother happy" with haraam deeds. It is not permissible to obey these haraam wishes of your mother.

**Q. My eldest brother is always quarreling with his wife over our mother who had left our father's house without his permission and went to live with our youngest brother. Now my eldest brother wants her to come live with him, but his wife refuses. She says that according to the Shariah my mother's rightful place is with her husband and without my father's consent she will not have our mother living with her. My mother has always disliked my sister-in-**

**law, and despite me telling my brother that he will cause great harm and disrupt his domestic life, he maintains that he will marry a second wife who will care for our mother. Please advise.**

**A.** Your mother, your eldest brother and his wife are all in the wrong. Your mother should go back to your father. Your eldest brother is wrong in attempting to compel his wife to accept your mother. Your sister-in-law is wrong in refusing to accommodate her husband's wishes. The reason advanced by her is not valid. While your mother is very wrong to have walked out on your father, your sister-in-law has no right of judging her. Your mother's misdeed is no concern of hers. She should decide whether it will be better for her to live with her mother-in-law or the second wife of her husband. In so far as she is concerned there are two evils concerned: her mother-in-law coming to live with her or her husband marrying again. She must decide which is the better option. Your brother is also acting very stupidly by insisting to bring your mother into his home when he is aware that she dislikes his wife and that this will most certainly bring about misery in the home. He must also remember that according to the Shariah he has no right whatever of imposing this wish of his on his wife. She is entitled to live separately, apart from her mother-in-law. While she will be doing a deed of favour and benevolence by agreeing to live with her mother-in-law, she cannot be compelled to do so. Perhaps your brother is only using this issue as a smokescreen to fulfil his desire for another marriage.

**Q. If a person makes Istikhaarah, is it necessary/compulsory/binding on him to act in accordance with the outcome of his Istikhaarah?**

**A.** If there is an outcome with clarity--a clear direction inspired into one--then it is necessary to act accordingly. Necessary here will mean in relation to this worldly life, not in relation to Shar'i law. By ignoring the result of the Istikhaarah one can suffer worldly harm. There is, however, no sin committed if one ignores the direction of the Istikhaarah.

**A. Is the decision of a shura (consultation) binding on one?**

**A.** The 'decision' acquired by way of shura is advice in terms of the Shariah. While it is good to consult (shura or mashwarah), it is not obligatory to act in accordance with or to accept the advice tendered by the Shura. Shura is in an advisory capacity.

**Q. Is the verdict of the Ameer binding?**

**A.** Yes, the verdict of the Ameer is binding if it does not conflict with the Shariah.

**Q. A student of Hadith from one of the universities in Saudi Arabia has stated that it is permissible to join protest marches provided one does so with sincerity and the belief that it is permissible to side with the oppressed. What is the correct view?**

**A.** If he is referring to the type of political protest marches in vogue in South Africa today as well as in other places, then this student of Hadith is far of the mark of the Shariah. He has not understood Hadith, hence his misconception. Joining in these protest marches of the kuffaar is not permissible in the Shariah. These marches contain several haraam factors which make participation unlawful in terms of Islam.

**Q. It has been stated that it is not**



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permissible to join the oppressors. On the otherhand, Muslims are urged to fight against oppression by siding with the oppressed. Both are views coming from Muslim learned. Many do not know what to do. Some have quit the country. Do Muslims remain neutral or do they take sides since both sides seem to be deviated. Yet again, all cannot afford to leave the country. What is your advice to people?

**A.** Since Muslims have deviated from the Shariah, since they have cast aside the Sunnah of Rasulullah (sallallahu alayhi wa sallam), their spiritual eyes have become blinded. They are groping in darkness. The darkness is so intense and the lustre of Imaan has been so dulled that it cannot offer them any light or direction. They therefore drift into the deviated and kufr ways of even kuffaar--communists and atheists--bishops and priests. Muslims no longer possess any pride of Imaan. They have lost all shame and honour. They are prepared to follow the direction offered to them by the scum of mankind--by atheists, by communists, by mushrikeen. They are prepared to march flabbily and stupidly under the banners of communism and pro-communists such as the ANC and UDF. Islam does not teach its adherents to take for its leaders and guides the enemies of Allah Ta'ala. Those

Muslims who are prepared to follow the ways of communists and atheists and immoral political leaders and christian bishops and priests are entirely ignorant of islam. They have placed their already weak Imaan at the altar of communist and kufr demands. They follow shaitaan into all the evil dens which the nafs of the kaafir has to offer. Abstention from siding with communist and atheists and misguided forces does not mean joining hands with oppressors. It merely means abstention from the ways and methods of shaitaan and the kuffaar. Fear for the kuffaar has constrained many Muslims to dishonour Islam and to become willing participants under the banners of communism and atheism. A true Muslim fears Allah Ta'ala and submits to Allah Ta'ala and the Laws of Islam, not to the ways and methods invented by ignorant kuffaar, embodiments of kufr and najaasat, perhaps schooled in the ways of the world, but driven on by nothing other than their meanest and most selfish motives of egoism.

Oppression according to Islam does not necessarily mean the conception which communists and its admirers have of the term. For example, Islam does not accept a system which calls for 'one man one vote'. Denial of voting rights to the masses is termed oppression by communists while the Islamic system too denies such rights to the masses. Many things which the communists regard as oppression are upheld by Islam as beneficial for mankind. Furthermore, a communist and a socialist system of government is a vile evil. It is a system infinitely worse than the capitalist system which is undoubtedly, the lesser evil. Aiding a system which is a greater evil such as the communist system advocated by the political organizations on the left, is self-deception and plain stupidity. Everyone will be far worse off under a socialist/communist government than under a capitalist government. The oppression of a communist government borders on brutality. In fact, the 'law-enforcing agencies of a communist/socialist system perpetrate cruelty, oppression and brutality openly and shamelessly. Elimination of individual freedom and even mass extermination of people are common features of such evil

governments. The record of communism/socialism stands out stark in its horror and brutality. Its misdeeds are not secrets. Of all peoples, communism seeks out first Islam for its oppression. Islam is the very antithesis of everything communism stands for. Communism has murdered and exterminated whole communities of Muslims. The sacred institutions of Muslims are plundered and eliminated brutally under communists. How can Muslims then be so foolish as to side with such organizations which are the bed-fellows of communism. We are a nation whom Allah has granted honour through Islam. We cannot and should not be overwhelmed by fear for those whose main tactic for gaining mass support is intimidation. They speak and howl of democracy while murder, intimidation and plunder are their ways and weapons. Muslims cannot have any part in such a system. Muslims should turn towards Allah Ta'ala and submit fully to His Commands. He will protect us. We are a people of Imaan. Our Imaan is not a church conception. It is not a vague and an abstract conception. It is a real entity which has caused mighty revolutions on earth. It still possesses that self-same ability and power if its original lustre is restored. And, the lustre of Imaan cannot be restored by following sheepishly the directions of communists, atheists, bishops and priests who woo the political leaders of communism.

Muslims should remain aloof from participation in kuffaar politics even if the kuffaar political leaders of communism on the left interpret such abstention as collaboration with oppression. Everyone who refrains from following the ways of communism is termed a collaborator in oppression. Their epithets and threats should not lead Muslims into blind submission to the kuffaar politicians led on by nothing but their lowly desires expressed altruistically and in flowery rhetoric.

**Q.** Muslims in many parts of the country argue that chicken from non-Muslim firms are halaal since nothing is recited, neither the Name of Allah nor the name of any other deity. Some argue that the concepts of halaal and haraam are presented by many of the learned to suit their own convenience. What are the views of the Shariah?

**A.** This is a new argument which we have heard for the first time. We do not think that there are many Muslims who adhere to the kufr implied in this baseless argument. The conception of halaal and haraam is nothing new. It has been propounded by the Qur'aan and the Sunnah from the very inception of Islam. We fail to discern the 'own conveniences' mentioned in the question. In which way does this suit the convenience of the learned? The Shariah declares haraam meat which is not slaughtered in accordance with Islamic rules. Those who claim that chickens of the kuffaar are halaal should produce their proof and state the basis of their argument. The fallacy of their argument is too apparent to require much comment. In short, such chickens as mentioned in the questions are haraam according to the Shariah.

**Q.** People found guilty of bombings and killing innocent people in their bid to bring about revolution are given long jail sentences. What does Islam have to say?

**A.** It is haraam to kill innocent people. According to Islam the law of Qisaas will

apply to murderers. If the next of kin do not forgive the killer, he will be compulsorily executed with the sword by the state which has no right to exercise clemency in such matters. The Islamic system of justice does not envisage long jail sentences. for murder, etc. The murderer is executed forthright if the next of kin do not pardon him/her. Islam does not condone the killing and intimidation of innocent people for the political ends of an organization.

**Q.** Are the activities of the PLO of Yasar Arafat within the bounds of the Shariah?

**A.** If the present type of revolution which is taking place in Palestine is among the activities of the PLO, then such activity is not condoned by the Shariah. Islam does not advocate its womenfolk and children to take to the streets while its menfolk hide behind the skirts of the women and children. Yasar Arafat and all similar politicians in the Muslim world are not fighting a battle --a Jihaad--along Islamic lines. It is for this reason that they are unable to attain success. They have no trust in Allah. They do not follow Islam. They look for aid and guidance from kuffaar. Islam is not their guiding force, hence their activities are not within the bounds of the Shariah.

**Q.** Is it permissible to eat locusts and lizards?

**A.** Locusts are halaal. Lizards are haraam.

**Q.** It has been previously said in the Majlis that fishing for sport is not permissible. What about those fishermen who fish because they like to eat fish caught by themselves?

**A.** They will not be fishing for sport. They have a valid reason for fishing, hence such fishing is permissible. It should be remembered that it is not permissible to fish with live bait.

**Q.** Is it permissible to sell cigarettes?

**A.** There is no longer any doubt regarding the extremely harmful effects of smoking cigarettes. In view of the large scale diseases caused by this poisonous substance, it is not permissible to smoke cigarettes. It will likewise not be permissible to sell this harmful substance.

**Q.** Here in Australia every woman is subject to a smear test. The doctor says it is to check for cancer in the womb. Statistics indicate that it is negligible. The test is carried out with the satr exposed. In public hospitals a male doctor too attends this examination which sends a chill through the spine of right-minded Muslims. Please state the Shariah's ruling in regard to this type of test.

**A.** What doubt can any Muslim have regarding the hurmat (prohibition) of this immoral and evil test? It is not permissible for Muslim women to undergo such tests for no valid reason whatever. Muslims have really degenerated to a very low ebb of moral decadence. They are now prepared to allow even their womenfolk to act as guinea-pigs for the kuffaar in immoral tests. Western medical science is evil in its approach and methods. Its godless physicians are immoral slaves of the bestial nafs. Muslims should not allow their womenfolk to undergo such filthy and immoral tests which figuratively speaking could be described as tests of zina.

**Q.** In Australia every pregnant woman is asked to undergo scanning of the womb. This is to check whether the child is safe in the womb. Mostly male doctors do this

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

test. Here too the satr is laid bare. Then a cream is applied to get the picture on the screen. Please state the Shariah's ruling.

A. Again, it is haraam for women to undergo such immoral tests for no valid reason. Millions of women give birth all over the world without resorting to such immoral tests accorded acceptability and respectability in western medical science. Muslims must refuse to submit to such immoral tests.

Q. In Australia when a miscarriage takes place, they advise cleaning of the womb. Here the woman is laid completely in the nude without a shred of clothing. Male doctors are involved in the treatment. What is the Shariah's ruling?

A. Even if such 'cleaning' is absolutely necessary, it is haraam to undergo the treatment in this immoral manner. It is not permissible for a Muslim woman to reveal any part of her satr unnecessarily to even a woman who happens to be a kaafir. If such a treatment has to be undergone, it is Waajib to acquire the services of a female doctor. In the presence of the female doctor too, only that part of the body may be revealed, which is absolutely necessary. It is not permissible for a Muslim woman to expose even the hair on her head or her arms in the presence of a non-Muslim female. It is necessary for Muslims to refuse to submit to these un-Islamic, evil and immoral 'medical' tests.

\* If these immoral tests are compulsorily imposed by the Australian government, Muslims should protest and explore all avenues in the endeavour to be exempted from such tests. Muslims are quick to sometimes protest over issues which do not require protesting, but in a matter of this gravity--in a matter where the shame and honour of Muslim women are so callously and immorally violated, a blind eye is cast. This is indeed a spineless attitude. If these tests are compulsory, Muslims must disobey the law and refuse to submit to the evil. Those Muslims who think of migrating to a country like Australia should apprise themselves of the laws of that land. It is not worthwhile nor permissible to migrate to a country which requires the pillage and plunder of women's shame and honour.

Q. A person has not fasted for 20 years. Although he is aware that he has to make qadha of the missed fasts, he wants to know just in case he cannot fulfil the qadha before maut, how much money in compensation he has to give to the poor for the past 20 years?

A. Fidyah (compensation in monetary form) is not valid as long as one has the strength to fast. He should, therefore, fast as much as he can. However, if he intends paying Fidyah now as a precautionary measure, the Fidyah for each fast is the amount of Sadqah Fitr which is the price of approximately 2kg bread flour. This is about R3 (three rands). For 30 fasts the Fidyah is R90 and for 20 years it is R1800. If by the time he has reached a very old age which renders him incapable of fasting, and he has not yet completed his qadha, then it is Waajib on him to make a wasiyyat. He should direct in his will that the Fidyah for his outstanding fasts should be paid. The need for the wasiyyat will arise if he has not paid the Fidyah yet.

Q. A Muslim during Ramadhan was seriously ill. He had no alternative but to take medicine. What amount Fidyah does he have to pay for the year 1410 Hijri?

A. The question of Fidyah arises only if

there is no hope of recovery. The Fidyah will then have to be paid to the Muslim poor. Fidyah for a fast missed is the same as the Sadqah Fitr amount (R3). If after having paid the Fidyah one regains one's health and sufficient strength to fast, then it will be Waajib to make qadha of the missed fasts. The Fidyah which was thus paid will become a Nafil Sadqah.

Q. I was married for five years. My husband never supported me nor gave me talaq. I have his child, but for five years I did not hear from him. I decided to get married again. A few Aalims told me I can marry again. Now I feel very guilty as I have been told that my nikah is not valid since my first husband did not give me talaq. My first husband now wants me to return. Please let me know if my first nikah is still valid.

A. You say that a few Aalims told you that you may marry again. We do not know the circumstances of your approach to the 'few Aalims'. If your Nikah was annulled (faskh) by a Committee of Aalims after your case was investigated and the necessary Shar'i procedure adopted, then your first nikah is no longer valid. However, if you were merely told that your nikah is not valid while no proper investigation was made nor was your nikah properly annulled by a group of Ulama, then your first nikah is still valid. In that case your second 'nikah' was no nikah. You had then lived in a state of sin.

If you had approached the 'few Aalims', they must have surely investigated your case. It is not possible that they merely informed you that your nikah to your husband is not valid.

Q. My brother was married and has three small children, all under the age of 9. Since his father-in-law claimed that he was a bid'ati, he (my brother) divorced his wife. He has now reformed and given up his bid'at. He yearns to see his children, but his mother-in-law refuses him permission. She says that she cannot allow him to come to her house since he has to observe purdah. She also refuses to bring the children to his house, saying that she too has to keep purdah for him. Please advise us in this matter.

A. The father is entitled to see his children. A neutral venue should be arranged where he can come and see the children. It is not necessary for the ex-mother-in-law to be present. Some other male of the family could be present. If the father has truly reformed and is a descent person, he should be allowed to even keep the children with him for a while, occasionally. If he has reformed, it is best if he again marries his former wife provided that he did not give three talaq. A marriage will once again unite his family.

Q. Is it permissible to marry the son of a Muslim woman who is married to a Hindu man by court marriage? The lady has a son and several daughters. The son is a practising Muslim and the daughters are still going to Madrasah. Although the husband goes to Masjid, it is not sure if he has converted to Islam.

A. The court marriage is not a valid Nikah according to the Shariah. If no Nikah was performed, then the woman is living in an adulterous union with the man and all the children will be illegitimate. Since the children are practising Muslims, they are Muslims and it is therefore permissible for a Muslim girl to marry this boy. If the man says that he has not converted to Islam, then

obviously he will not be a Muslim even if he attends the Masjid. If he says that he is a Muslim then he will be regarded as such provided that he does not do anything which negates Imaan, e.g. attending temple or participating in Hindu religious festivals, etc.

Q. How is the offence of gheebat punishable?

A. If forgiveness is not obtained, punishment for the sin is in the Akhirah. It is a serious offence, but punishment is reserved for it in the Hereafter.

Q. What is the compensation for having made gheebat?

A. Taubah (repentance) is necessary. If the person of whom gheebat was made has become aware of the gheebat, then in addition to Tauabah, it is necessary to obtain forgiveness from the person as well. If the one about whom gheebat was made does not know of it, then the compensation is to repent and to make dua for that person. Allah Ta'ala forgives all sins.

Q. At a mayyit (funeral) is it permissible for a man to come into the house in the presence of women to read faatihah?

A. It is not permissible. It is un-Islamic for a man to enter into a gathering of women.

Q. After childbirth is the woman's period of impurity fixed at forty days? If her bleeding stops before 40 days, can she take ghusl and perform Namaaz?

A. The maximum period of nifaas (bleeding after childbirth) is forty days. But this does not mean that every woman remains in nifaas for 40 days. When bleeding stops--and it can stop at any time before 40 days--then it is compulsory to take ghusl and perform Salaat.

Q. Can a woman in iddat come out of the house to run her shop if there is no one to help her?

A. In the first place a woman should not be running a shop in view of the public exposure involved. You must endeavour to establish some other source of income. Alternatively, you must try to get someone else to manage your shop. If this is just not possible and your livelihood is dependent on the shop, then it will be permissible for you to come out to attend to your business. However, you must ensure that you are back home by Maghrib. A shop for a woman negates all Hijaab (Purdah) which is obligatory to observe.

Q. If a Deeni book is published with the intention of thawaab for a mayyit, is it necessary for the name of the person to be printed in the book?

A. It is not at all necessary. In fact, the name should be deleted. Some people have their names printed for riya (show). This destroys the thawaab.

Q. Is it true that if a woman does not wear a scarf on her head at home, the Angels do not enter the house?

A. It is not true. A woman's hair must be compulsorily covered in the presence of ghair mahram males and even in the presence of non-Muslim females. At home, in the presence of her husband, children, father, brothers and mahram males, it is not compulsory to conceal the hair. However, in the presence of even non-Muslim maids, a woman has to cover her hair and her arms.

Q. Must a lady wear only white garemnts during Hajj?

A. No, she may wear any colour. White is not compulsory.

From page 1

## NOT MUSLIMS

\* The Hadith of Rasulullah (sallallahu alayhi wasallam) teaches communistic ways since the compiler of Sahih Bukhaari was a Russian.

\* Eighty years after Rasulullah's demise the Sunnis branded the Family of Nabi (sallallahu alayhi wasallam) with the epithet, Shiah.

\* Hadhrat Bilaal (radhiallahu anhu) was an Israelite who was the keeper of the 'sacred staff which had been in the possession of prior Prophets'. Hadhrat Bilaal then passed this staff to "the Prophet Muhammad fulfilling the prophecies of Genesis".

Of the blasphemous acts of this satanic sect is its making of pictures of the great Ambiya. Hideous looking portraits of the Ambiya (alayhimus salaam) are prepared by these blasphemers and offered for sale.

This brief introduction will serve to apprise Muslims of this baatil sect. Converts wishing to enter the fold of Islam in America should beware of these Dajjaals. They are not Muslims.

## HARAM PRODUCTS

For the benefit of Muslims in the United Kingdom, we release the following information:

(1) The following soft drinks contain animal gelatine, hence are HARAAM:

Quosh Whole Orange Drink,  
Quosh Orange and Pineapple Drink  
Quosh Orange and Grapefruit Drink  
Quosh Orange Mango and Passionfruit  
Tango Orange Drink  
Quosh Low Calorie Orange and Pineapple  
Tango Low Calorie Orange Drink  
Tango Orange and Pineapple Drink  
Tango Low Calorie Orange and Pineapple

(2) The following drinks are alcoholic:

R. Whites Ginger Beer  
Bass Shandy, Corona Shandy, Top Deck  
Shandy, Top Deck Limeade and Shandy Pilsner.

## READERS' NOTE...

\* When sending your subscription please state if NEW or RENEWAL. This will save us a lot of time.

\* Write clearly, in big lettering. It is better to print. We have, now and again, to return letters because the fine writing and use of very light ink make reading difficult.

\* If possible include a self-addressed reply-paid envelope.

## THE SCHOOLS YOUR CHILDREN ATTEND

### DRUGS CRACKDOWN

POLICE are cracking down on drug abuse at Indian schools and have made more than 30 arrests in Durban and the Transvaal.

According to statistics, 23 pupils were arrested in Phoenix, 11 in Chatsworth, five in Lenasia and two in the Merebank and Sydenham areas.

Logan Chetty, an MP in the HoD, said all those arrested were under 18. He said something had to be done to address the problem which was getting out of hand in Phoenix and Chatsworth.

Mr Chetty suggested that education authorities should be geared to deal with the problem. He said pupils needed to be educated on drug abuse at home and at school. — Herald reporter

Sunday Tribune

TML (Eastern Cape Division)

## CHEESE

The following brands of cheeses manufactured by National Co-operative Dairies Ltd (NCD) of South Africa contain only microbial (plant) rennet hence are HALAAL:

Elite, Sacca, Elida, Spar, Steynbroers (Gouda, Cheddar and mature Cheddar), Zoetvlei (Gouda, Edam and Komyn), Tusser, Cracker Jack, Fox & Crow mature Cheddar, Rocky Ridge Gouda, Drakensberg, Gourmet Blaeu, Blaaurkrantz, Rosetta, Gourmet Blanc, Ellecto Feta, NCD Feta.

Mr. Peter Vermeer, the Quality Assurance Officer for NCD assures us that all NCD factories use only microbial rennet. No animal rennet is used.

## ICE CREAM

With regard to ice cream, Mr. Vermeer states: "I give you categoric assurance that the only 'animal fat' we use in the manufacturing of ice cream and mellorine refers only to milkfat obtained from cream and butter. No other animal fats are used in the factory.

All our products are manufactured without the use of animal gelatine and we do not use any animal gelatine in our factory."

Thus, ice cream and mellorine containing the ingredient 'animal fat' are Halaal. This applies to the ice cream manufactured by CLOVER DAIRIES only.

## GELATINE

A brother from Zimbabwe informs us that the Majlisul Ulama of Zimbabwe has certified as Halaal animal gelatine manufactured in South Africa. The Majlisul Ulama of South Africa hereby makes known that it is not associated with the Majlisul Ulama of Zimbabwe and that all animal gelatine produced in South Africa is HARAAM notwithstanding any 'halaal' certificate which any gelatine-producing firm possesses.

## WHEN EATING

Many people have the custom of commencing meals with something sweet, thinking that this is a Sunnat practice. when in fact it is not. The Sunnat practice is to commence with something salty and end off with something salty.

Rasulullah (sallallahu alayhi wasallam) said that when one commences eating without reciting 'Bismillaah', shaitaan joins in eating the food.

While eating if one remembers that one had started to eat without having recited 'Bismillaah', then say: Bismillaahi fi awwalihi wa aakhirih.

## WHEN ENTERING

Rasulullah (sallallahu alayhi wasallam) said that when one enters the house without reciting 'Bismillaah', shaitaan accompanies one into the house. There is a special dua to be recited for the occasion of entering the house. If the dua is not known, recite 'Bismillaahir Rahmaanir Raheem'. However, an effort should be made to learn the short Masnoon Duas for the various occasions of the day and the night.

## MISSIONARIES

Christian groups such as Jehova's Witnesses and others are making concerted efforts to gain converts among ignorant Muslims. In their missionary attempts they call at Muslim homes and endeavour to engage the inmates of the home in discussion. Some Muslims on account of their ignorance of the Deen sometimes become confused by the devious methods of argument of these missionaries. Muslims should not allow these missionaries entry into their homes. They are pedlars of kufr and shirk. Do not engage them in discussion nor accept their baatil literature. Some of these groups resort to the trickery of publishing their literature in such a style which will create the impression to ignorant and unwary Muslims that the book being distributed is an Islamic book. Arabic names and Arabic script, even Qur'aanic aayaat in Arabic script are misused by these missionaries in their publications.

## SAFFS

When forming the saffs for Salaat it is essential to stand shoulder to shoulder, i.e. with shoulders touching, and with heels in line.

Allah Ta'ala creates disunity in the hearts of people if they do not form the saffs of Salaat in straight lines. (Hadith)

## Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

### MAHR-E-FATIMI

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## PART SEVEN



# KUFFĀR POLITICS



led on by the politics of the nafs. Mr. Esack should realize that the prescriptions offered by the kuffaar leftist politicians are not meant for Muslims. Islam draws a distinct demarcation between Kufr and Imaan. The Qur'aan Hakeem is emphatic on this difference. Muslims awed and enamoured by leftist kuffaar politics should, therefore, not act as the agents of kuffaar politicians, selling the wares of kufr to us. We as Muslims are not interested in such merchandise manufactured by kufr brains.

To assist others, viz., non-Muslims, in a struggle against 'oppression' and imagined oppression, Muslims cannot permit their sons and daughters to take to the streets and act like street louts and hooligans, howling and screaming obscenities. These are not among the ways and tactics adopted by Islam to fight oppression. There is absolutely no affinity between Islam and the methods devised by communist politicians to create disruption and anarchy. Only those entirely blinded and totally devoid of Islamic vision will see 'nothing wrong' in 'them' using 'us' for their political ends.

Mr. Esack asks: "...to what extent we are part of them." A Muslim with a clear Islamic vision will know exactly to what extent we are part of 'them' and in what extent we are not part of them. In belief we are not part of them. In thinking we are not part of them. In practice we are not part of them. In our methods we are not part of them. In our law we are not part of them. In our culture we are not part of them. In our religion we are not part of them. In our Musaajid we are not part of them. In our death we are not part of them and in the Akhirah we shall not be part of them. We differ with them in almost all spheres of life--in religious, political, economical, social and moral life. It is indeed surprising for Mr. Esack to pose this silly question.

Yes, in so far as humanity is concerned we are all members of mankind. In being the creation of Allah we are like them. We are all created beings. This aspect is common to us all. Infact, in this respect we are part of the lowly animals as well. Besides the natural common factors, there is a world of difference between Muslim and non-Muslim. This should not be misconstrued to mean that Muslims should hold non-Muslims in contempt. No Muslim has such a right. To hold others in contempt is kibr (pride) which was the cause for the downfall of shaitaan. Wherever possible, Muslims should assist non-Muslims, be kind to them, act benevolently towards them and call them to the Deen. But all this will be executed within the confines of the Shariah. But, Mr. Esack is advocating Muslim subservience to kuffaar institutions and schemes. Mr. Esack propagates wholesale participation in all the political schemes spawned by communists, atheists, bishops and priests regardless of such methods being in conflict with the Shariah. By participation and 'fighting oppression', Muslim followers of kuffaar politicians are in actual fact asking Muslims to take to the streets, mingle with all and sundry, with anarchical and drunken mobs in protest marches, raising the slogans coined by those fighting for 'one man one vote', a scheme which does not find favour with Islam.

We advise Mr. Esack and all those who think like him to study the Shariah and Islamic history. They will then realize that

Islam distinguishes and even discriminates on the basis of creed. Such acts of Islam will undoubtedly be branded as 'oppression' by leftist politicians. be that as it may be. We believe in Islam and its ways and methods are Divine. We cannot be detracted by the epithets of kuffaar.

'Side by side' politics are not advocated by the Shariah. The spiritual and moral effects of such hybrid political association are calamitous in so far as Muslims and their Imaan are concerned. Muslims have nothing to gain by involvement in ways and schemes which are in violation of Islam. It should also be remembered that communist/socialist oppression is worse than capitalist oppression. Of the two, the latter is the lesser evil which accepts and listens to expression of individual and religious freedom to a degree. In contrast, a communist/socialist regime callously and brutally tramples down individual and religious freedom. The limited freedom of expression and freedom of religion permitted in a capitalist state are denied by a godless regime. The 'greater' the degree of kufr, the severer the oppression and persecution. Thus, an India under British Raj was infinitely better than the India under Hindu rule. Today, the overwhelming majority of Muslims suffering under Hindu/Mushrik rule will welcome British rule in India, if this could be possible and if they could be given the choice to choose between evils. The lot of Muslims was far better under the British than what it is today under the Hindus, despite the vociferous slogans of democracy proclaimed by the idolaters. Similarly, a South Africa under capitalist rule is better and more benign than under a communist/socialist regime which will undoubtedly destroy all vestiges of individual and religious freedom. Respect for life and property will be bygone memories under atheist rule which will herald a reign of veritable terror and brutal suppression of all that is sacred and loved to Muslims as well as to others.

It is neither intelligent nor Islamically permissible to attempt to substitute in the place of a lesser evil, a greater evil. But, this is precisely what our short-sighted pseudo-politicians in the Muslim community are advocating. They are quickly enticed by the rhetorical slogans of the communist/socialist political alignment. They thus besmirch their Imaan by setting themselves up as agents for the cause of the kuffaar. They then strive to peddle un-Islamic political systems under guise of Islam. They, therefore, seek to vindicate the methods of the anarchists by citing totally unrelated Qur'aanic verses and Ahadith to buttress their schemes of dhalaal and baatil. **Muslims must beware of such devious calls.**

## WHITE HAIRS

Uprooting of white hairs is not lawful. Rasullullah (sallallahu alayhi wasallam) said that white hairs are the Noor of a Muslim. On the Day of Qiyaamah, white hairs will be a source of Noor for the Muslim.

It is narrated that the first man in creation to have white hairs, was Hadhrat Ibrahim (alayhis salaam).

## KUFR INTERPRETATION

Among the interpretations of kufr of the modernists is the satanic meaning attributed to the Tree of Jannat mentioned in the Qur'aan in the story of Nabi Aadam (alayhis salaam).

A book, Lessons From The Stories of the Quran by one Ali Musa Raza Muhajir claims that the Tree mentioned in the story of Nabi Aadam (alayhis salaam) refers to sexual intercourse. In this book of baatil with a foreward written by one Dr. M. Hamidullah, it is claimed:

"Thus it will be seen that the forbidden tree is no other than the sexual act and God took a covenant from Adam that he would not indulge in it before he was permitted to do so...."

This blasphemous interpretation is a clear specimen of kufr which negates Imaan. The author of the baatil book accuses Hadhrat Aadam (alayhis salaam) and Hadhrat Hawaa (alayhas salaam) of having committed zina (Na-uthu billaah!) in Jannat. The author advances spurious and baseless arguments in support of this shaitaani figment of his imagination. Muslims should understand that it is haraam to purchase and read such books which besmirch the Ismat (sinless nature) and honour of the Ambiya (alayhimus salaam).

Usually books written by laymen contain grave errors which sometimes negate Imaan. Books written by non-authorities and unqualified persons should be avoided at all costs. These modernist authors, lacking in proper Islamic knowledge conjure up their own interpretations of kufr and attempt to introduce such kufr and baatil as authoritative Shar'i meanings.

## WOMENS SALĀT

In a booklet, titled: Al Hadj Jul Mabroor, by one Ebrahim Saeed, Muslim women are exhorted to violate the Shariah by performing their Salaat in the Musjids at Madinah Tayyibah and Makkah Muazzamah. While female attendance at these holy Musaajid is conspicuous, Muslims concerned with the Deen and anxious to obtain the Pleasure of Allah Ta'ala should realize that **it is not permissible for females to attend the Musaajid for Salaat.** The advice and propagations of modernists have no relevancy and carry no weight in the Shariah. Such baatil advice should be ignored and dismissed with the contempt it deserves.

Muslim women attend the Musaajid in the Holy Cities out of ignorance and because of their abandonment of Islamic commandments and prohibitions. This does not mean that pious Muslim women should follow suit. The encouragement given by the author in his booklet is un-Islamic and in violation of the Shariah. It is not permissible for women to attend Musaajid.

For a better understanding of the Islamic prohibition on female attendance at Musjids, the Mujlisul Ulama of S.A. has written a booklet on this subject. Write for a free copy of the booklet to: The Y.M.M.A. P.O. Box 5036, Benoni South 1502. The name of the booklet is: **WOMEN IN MUSAAJID AND ISLAM.**

Women performing Salaat at their places of residence in the Holy Cities will obtain the same thawaab for their Salaat as men performing in the Musjids of the Haramain Shareefain. Women will thus not be deprived of any blessings.



# ATHEIST EDUCATION



The predominant cause for the erosion of Islamic belief and the disintegration of Islamic practice is the system of kuffaar secular education. The materialistic ideology of the secular system of education is avowedly atheistic. For Imaan, such education is hazardous. It is not possible for Imaan to retain its vigour and equilibrium if it is exposed and subjected to the impact of kufr indoctrination which is a corollary of the system of secular education in vogue in the secular institutions of the kuffaar.

This conclusion (stated above) is in fact supported by top atheists of the western academic world. Dr. Christopher Lote, a top British scientist and a physiologist at Birmingham University Medical School asserts that he is part of the normally "silent atheist lobby", which, according to a report in the Weekend Post, opposes what he calls "religious indoctrination of children". To foster atheism in schools, Dr. Lote advises as follows:

"If children were told how many different religions there are, and that if any one of them happened to be right all the others would be wrong, they might without much difficulty deduce that all religions are wrong."

A poll conducted by Dr. Lote in his medical school established that out of 63 people, only eight held religious beliefs. Dr. Lote further says:

"What many scientists fail to understand, is the complete antithesis between religion and science. Religion depends on irrationality and blind faith, while science depends on reason."

According to the scientist, religion, especially 'fundamentalist faith' (such as orthodox Islam) is an increasing threat to human life on earth. In this regard, Dr. Lote says: "This will be seen if Moslems, who believe fanatically that they will go to paradise when they die, succeed in building nuclear weapons".

There is no gainsaying that the system of secular and scientific education of the kuffaar is the biggest threat to the Imaan of Muslim children attending such schools. Yet, Muslims remain dismally uncaring and oblivious of the irreparable harm and spiritual destruction which are wrought by the kufr system of education. Undoubtedly, Islam is grounded in a faith in eternal values and transcendental truths while kufr science rises out of atheism. It is thus true that Deen is the "complete antithesis" of the kufr science -- of the type of science espoused by Dr. Lote and the myriads of kuffaar scientists and academics.

Love for worldly and material progress has produced in Muslims an acceptance for kufr as long as the kufr is given some respectable title. Thus, the kufr of secular schools becomes acceptable to Muslims because it is styled 'education'. And, those Muslim 'academics' wallowing in mental subjection and ignorance of the Shariah further complicate the issue by their dastardly attempts to vindicate the kufr of western educational systems by means of citing Qur'aanic verses and Ahadith which in actual fact bear no relevance to the educational establishment of the kuffaar.

A brother from Australia writes: "Recollecting my past school life, how hazardous a phase it was! Shaitani and nafsani forces were fattened under the secular educational system.....The secular system made the nafs forget death for at least another fifteen years. Then we have a host of other cultural influences fed to our nafs, which even a lifetime of effort would not help us to placate them. Then we were introduced to the world of kuffaar science. A big clamour was raised for its need and Muslims were carried away by it and wanted their sons and daughters to become kuffaar-science orientated. This became the first introduction to a godless system. Newton and Darwin now came to a fore. In physics we were constrained to learn by heart the formula 'Matter is neither created nor destroyed.' Thus, Allah and the Aakhirah are denied in this theory of kufr. In this way the axe is struck at the very roots of the fundamental articles of Imaan and Islam. In addition to this and many other destructive influences in the first 10 to 15 years of kuffaar education, the student has no time for Salaat and reading Islamic literature. In the advanced stages of education he is made to think of Shaw or Shakespeare, Aristotle and Plato, etc. In this long journey of kuffaar education, the nafs becomes obstinate and emboldened, involving the student in all sorts of sin. Thus, millions of Muslim children are sent to the schools which plot the destruction of Imaan....."

It is no longer a secret that kufr, atheism, drugs, alcoholism and immorality are rampant vices in the kuffaar institutions. But Muslim parents have opted for deliberate blindness since they have come to accept that kuffaar secular education is of greater importance than the preservation of Imaan and Islamic moral character. This is indeed a lamentable situation.

The fact that kuffaar educational systems are evil in that they foster atheism and immorality does not mean that secular education itself is unlawful in Islam. It is the system and its methods of instruction which are not acceptable to Islam. Whatever is beneficial in secular science is permissible and acceptable in Islam. But a secular system of education acceptable to Islam is not possible in institutions conducted by the kuffaar atheists because atheism is the antithesis of Islam. It is essential for Muslims concerned with worldly education to establish purely Muslim secular institutions where secular education will be shorn of all vestiges of kufr and athiesm. The establishment of such schools is possible, but Muslims are no longer serious about Imaan and the Aakhirah, hence they are content to sacrifice the Imaan of their children by sending them to the schools of atheism. Instead of squandering millions of rands in establishing girls madrasahs--something which Islam does not advocate--such wealth should be utilized for the creation of Islamic secular institutions for boys. However, instead of concentrating on ways and means of safeguarding the Imaan and morality of Muslim children being destroyed by the kuffaar secular schools, Muslims are involving themselves with un-Islamic luxuries such as the establishment of elaborate girls institutions. Muslims should become alert to the menace which kuffaar secular educational systems pose to the Imaan of Muslim children. In this sphere lies a great challenge which concerned Muslims can meet, given the huge financial resources bestowed to them by Allah Ta'ala. And, this is not a task for the Ulama whose duty it is only to provide Shar'i guidance. It is the task for men of the world.

## NAIROBI VISAS?

It was recently reported that the Muslim Judicial Council of Cape Town with the aid of the ANC had secured entry rights for the Hujjaaj to enter Nairobi after landing at the airport. This claim is not correct. Although there was much elation when it was reported that this insignificant concession was secured, it has now transpired that this 'achievement' was merely a publicity stunt to demonstrate the so-called goodwill which the ANC has for Muslims.

Hujjaaj who have recently travelled via Nairobi report that there is no change in the situation. The former ban is still applicable to South African Hujjaaj.

## MOTHERS-IN-LAW

Many marriages are turned into misery and some end in divorce because of the interference of mothers-in-law. Most mothers-in-law have assumed that it is their right to exercise control over the affairs and lives of their daughters-in-law. They invade the privacy of their daughters-in-law and do everything in their power to regulate the life-style of the married couple. In this way they place their own sons in an unenviable position. At times the son finds himself between the deep blue sea and the devil. On the one side are the demands of his wife and on the other, the commands of his mother. Whichever way he turns, he finds himself to be the loser. The rift between his wife and his mother constantly widens and the marriage is severely jarred.

Mothers should behave intelligently. Their first concern should not be their own comfort and likes. The welfare and happiness of their son and the success of his married life should be accorded preference by the mother. However, some mothers, because of ignorance, behave very spitefully. In a bid to punish their daughters-in-law they will go to extremes, even if it means the collapse of the marriage. Such attitude is callous and sinful.

Mothers-in-law should understand that according to the Shariah, they have no right of control over the affairs of their daughters-in-law. A mother-in-law is not permitted by Islam to invade the privacy of her daughter-in-law. The mother-in-law has no right of insisting that the daughter-in-law lives under her roof. If the daughter-in-law wishes to live separately, she will only be expressing her Islamic right in so doing. No one has the right to take offence when a person exercises his/her lawful right.

Mothers-in-law are not entitled to regard their daughters-in-law as their maids. While a daughter-in-law will be rendering a favour to her mother-in-law if she assists her in her house-work, she (daughter-in-law) is not obliged by the Shariah to do so. Therefore, a mother-in-law cannot demand such work from her daughter-in-law nor impose duties on her as is the case in many homes. Many marriages will be happier if mothers-in-law understand that they are obliged to follow the teachings of the Shariah in regard to their daughters-in-law. In a nut-shell, they should remember that they have no rights over their daughters-in-law. The purpose of marriage is not to introduce a maid into the house.

## TAQWA — THE SOLUTION

The safety and protection of Muslims do not lie in the scheme of joining the ranks of any group of non-Muslims. The one and only method for the salvation of Muslims in this world and the Akhirah is the inculcation of Taqwa which means obedience to Allah Ta'ala in every aspect of life. The Qur'aan Shareef states:

**"And, if you have sabr and adopt taqwa, then their (the kuffaar) plot will not harm you in the least bit. Verily, Allah encompasses whatever they are doing."**

The Qur'aan is emphatic that the schemes of the kuffaar will not harm Muslims as long as Muslims submit to Allah's Law. Running helter skelter, in search of direction and looking askance at non-Muslim political organizations for succour will not avail Muslims. The only course of action is total submission to the Shariah in the way orthodox Muslims have upheld the Deen. Looking at Islam through western glasses will not give one a true understanding of the meaning of the Sunnah which is vital for the inculcation of Taqwa. Without Taqwa, Muslims can forget about prosperity and success of any kind. Without Taqwa, Muslims will perpetually remain the slaves of the kuffaar.

Muslims have and are in the process of forging scheme upon scheme for progress in this world. But all schemes have failed and will always be doomed to failure since every scheme which Muslims engineer for the extrication of the Ummah from the morass of degeneration, corruption and serfdom diverges widely from the Sunnah of Rasulallah (sallallahu alayhi wasallam). The original Sunnah of Rasulallah (sallallahu alayhi wasallam) is viewed with suspicion by modernist Muslims. They are therefore, always embarking on new interpretations and re-interpretation of the Sunnah and the Laws of the Shariah so that Islam may find accommodation under the umbrella of western liberalism. But such a process of interpretation is tantamount to the destruction of the Islam taught by Rasulallah (sallallahu alayhi wasallam).

The Muslim world abounds with organizations proclaiming high-sounding aims of altruism and raising slogan upon slogan, but all the clamour is nothing but a lot of hot air devoid of Islamic substance. The Ummah lacks Imaani fibre, hence the abject weakness and impotency of the Ummah in this age. Muslims lack Taqwa because they have abandoned the Sunnah. As long as they ground themselves in this quagmire of decadence by refusing to adopt the proper Islam and the true Sunnah, they can be rest assured of remaining the slaves of the kuffaar.

## THE HEART

Allah Ta'ala has fixed the hearts as the receptacles of Thikr. When the heart joins forces with the nafs, it becomes the receptacle of lust. If shahwat (lust) is not curbed, its elimination from the heart becomes difficult. Khauf (Fear of Allah) and Shauq (Yearning for Allah), however, expel lust from the heart.

(Shaikh Abdullah Khubaiq)

Do not speak what is not in the heart, for Allah is aware of what the heart conceals. Do not commit theft and pride against Muslims with the heart. (Shaikh Khubaiq)

## IMPORTANCE OF THIKR

Speaking on the vital importance of Thikrullaah, Shaikhul Islam Hadhrat Maulana Husain Ahmad Madani (rahmatullah alayh) said:

"Rasulullah (sallallahu alayhi wasallam) was asked whether Jihaad was more effective in saving one from the punishment of the Akhirah or Thikr? Rasulallah (sallallahu alayhi wasallam) replied that Thikrullaah had greater efficacy in this regard than Jihaad. The Mujahid whose body is filled with wounds as a result of fighting in the Path of Allah is not superior to the one who is engaged in Thikrullaah. (This is the statement of Rasulallah--sallallahu alayhi wasallam) Rasulallah (sallallahu alayhi wasallam) said that the one engaged in Thikrullaah is like a person who is alive while the one who refrains from Thikr is like a dead person.

My Bretheren! If a man is uncaring about Thikr, then he is a corpse..... The life of this world is extremely short. Therefore, remember Allah as much as possible. You will have to appear in the presence of Allah Ta'ala....."

The pre-eminence of Thikr over Jihaad is not surprising. Thikr is the goal of life. The actual purpose of man's creation is Thikrullaah. In this regard the Qur'aan Majeed says: **"I have not created jinn and man, but that they worship Me."** On the other hand, Jihaad is an agency or a means for reaching the goal. Jihaad is not an end in itself to pursue. The aim is to establish Thikrullaah in the world. When this earth will become bereft of Thikr--when there will not remain a single Muslim to proclaim the Name of Allah, the advent of Qiyaamah will come to pass. Thikrullaah is, therefore, the fulcrum of a Muslim's life on earth. It is for this reason that a man bereft of Thikr is said to be a corpse. It is a lifeless body which does not involve itself in Thikrullaah.

In view of the vital importance of Thikrullaah, it will be easy to understand that when a Muslim refrains from or neglects Thikrullaah he becomes increasingly distanced from Allah Ta'ala. Such a person does not enjoy Divine Proximity. Imaan becomes stunted and the light of the Rooh is smothered and finally extinguished. Therefore, for the success of Muslims in both worlds, the permanent state of Thikr is essential. Muslims are required by the Deen to involve themselves in perpetual Thikr. Thikr of the tongue, Thikr of the heart and mind are all necessary for the Mu'min. While his physical body may be involved in lawful mundane pursuits, his heart has to be engrossed in the Remembrance of Allah. About such men, the Qur'aan states: **"They are men whom neither trade nor commerce divert from Thikrullaah, the performance of Salaat and the payment of Zakaat."** According to the Qur'aan Majeed, man should be engrossed in Thikrullaah while walking, sitting and reclining. With Thikr will come the success of the Muslims.

However, Thikr in its wider meaning is not restricted to verbal utterance which is undoubtedly vital for the Mu'min's spiritual progress. Thikr covers all forms of Ibaadat and obedience to Allah Ta'ala. Submission to Allah Ta'ala stems from remembering Him. Therefore, the full perscription is not confined to verbal Thikr. If along with verbal Thikr the other facets of the Shariah are not upheld, it will not be said that one has acted upon the perscription. Verbal Thikr will display its efficacy in a practical way only when all the ingredients of an Islamic way of life are given practical expression by Muslims. A Muslim will not perceive the benefits and efficacy of his verbal Thikr if he, for example, violates the Huqooq (rights) of others. No matter how abundant his Thikr and Nafl acts of Ibaadat may be, he will not benefit thereby if his life is permeated by transgression.

## TASAWWUF

Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:

"This Path of Tasawwuf is for a man who takes the Qur'aan in his right hand and the Hadith of Rasulallah (sallallahu alayhi wasallam) in his left hand. He then advances in the light of these two lamps so that he does not slide into the pit of kufr nor fall into the darkness of bid'ah."

Tasawwuf, the inner dimension or the soul of Islam deals with moral character. It discusses the displacement of Akhlaaq-e-Razeelah (evil and bestial qualities) and the inculcation of Akhlaaq-e-Hameedah (the Beautiful, lofty and angelic attributes). Tasawwuf is, therefore, an integral part of Islam. A Tasawwuf which does not operate within the confines of the Shariah is not the Tasawwuf of Islam. It will be some baatil cult. A tasawwuf which discards the Sunnah, neglects the obligatory acts of the Shariah and transgresses its prohibitions is a cult of shaitaan. Islamic Tasawwuf does not condone bid'ah, kufr and shirk.

## DEEDS

**"If life of a thousand years is vouchsafed to me, I shall not slacken in the practice of righteous deeds, whether big or small."** (Junaid Baghdaadi)

## HAPPINESS

\* Whoever desires to lead a happy life should keep the heart independent and remove greed so that he may be free from all. (Shaikh Abdullah Khubaiq)

## SHAIKH KHUBAIB SAID:

Do not become despondent except in a deed which will be to your detriment in the Hereafter and do not become happy except in regard to a deed which will benefit you in the Hereafter.

\* When the servant loves Allah, all things are attracted to him.

\* The fear which is beneficial to a servant of Allah is that fear which prevents him from sin.

\* Hope which benefits a servant is such hope which simplifies his tasks.

## BATIL

The taste and desire for Ibaadat disappear from the heart of a man who inclines towards baatil. (Shaikh Khubaiq)

## RAJĀ

Raja (Hope) is of three kinds:

(1) The servant practises righteousness and hopes for acceptance of his deeds.

(2) The servant repents for sins committed and hopes for the acceptance of his repentance (Taubah).

(3) False hopes. The servant is constant in commission of sin while he hopes for forgiveness.

## IKHLĀS

Ikhlaas (sincerity) when rendering a good deed is more difficult than the deed itself. (Shaikh Khubaiq)

The sign of Ikhlaas is that a man is not pleased when mention is made of his good deeds. He derives no pleasure when people regard him as a pious man because of his deeds. (Shaikh Az-Zaaki)



# Sunnis of Iran

## Minority within minority, wants seen and heard

Hafiz Ali Akbar Mollazadeh

The situation of Sunni Muslims had not been very happy during the regime of the Shah, but it has grown far worse since the so-called Islamic revolution in Iran. Refusing all attempts by the Shah to divide us into Shias and Sunnis, into Azeris, Baluchis, Kurds, Turkomans and other national or linguistic groups, we had taken full and equal part in the revolution on the understanding and on the specific promise of Mr Rouhollah Khomeini that it was an Islamic and not a sectarian revolution and that we shall enjoy equal religious and civic rights after the success of the revolution.

That promise was betrayed at the earliest opportunity after the overthrow of the Shah. The constitution of the republic drawn up under the guidance of the Mr Khomeini made Shiasm the official religion and guiding principle of the republic, making it a Shia instead of an Islamic state and totally excluding Sunni Muslims from ALL the offices of state and from ALL policy making. Sunnis in Iran enjoy no more rights than other non-Muslim minorities, like Jews, Christians, Armenians and Zorostrians etc. In practical terms, they enjoy even less rights than these communities.

The deprivation of constitutional rights went hand in hand with a policy of violent suppression of the Sunni regions. They first picked on the Sunni majority of Kurdistan, instigated a small communist agitation and used it as an excuse to unleash a terrible WAR against the Kurds. Kurdish villages were bombed by napalm, hundreds of Kurdish towns and population centres were destroyed, several thousand innocent men, women and children were killed and thousands of women dishonoured. The Shia clerics declared that it was a war against infidels.

Similarly anti-Sunni violence was organised in Bandar Lengeh. They were attacked during Friday prayers and over 20 Sunni Muslims were martyred. They launched an armed attack against Torkman Sahra, laid siege around it and anyone venturing out of his or her home for any need was shot dead. The Sunni province Baluchistan's capital Zahidan was made a particular target of Iranian terror and violence. curfew was clamped on the city and several hundred people were shot dead or grievously wounded.

Mr Khomeini later sent the former Foreign Minister Dr Ibrahim Yazdi to investigate the demands and complaints of the Sunnis. Dr Yazdi recommended, among others, amending the Constitution in order to correct the exclusion of Sunnis from the system of the republic. The Ayatollah said he had no objection, but that was the end of the matter. Unfortunately we in Iran are dealing with a leadership which believes that it is 'religiously' permissible and even an act of piety to lie or conceal truth in order to achieve its 'religious' objectives, in accordance with the doctrine of *Taqiyah*.

The questions of the denial of rights to Sunni Muslims, their persecution and suppression and of the Shia nature of the constitution were raised by my father, the late Maulvi Abdul-Aziz and Allama Ahmad Muftizadeh, the two Sunni members of the Constituent Assembly on the floor of the Assembly as well as personally with Mr Khomeini several times, but to no avail. My father's speech is on record in which he appealed to the Shia leadership against dividing Muslims and denying Sunnis their rights, otherwise, he warned, this revolution will also meet the fate of the Shah, eventually.

We got the impression that it was Mr Khomeini who was behind this policy. My father withdrew from the Assembly. Allama Muftizadeh is held in prison in extremely harsh and inhuman conditions. Intimidation and imprisonment have been the fate of other Sunni leaders like Maulvi Abdul-Malik, Maulvi Abdul-Aziz Allahyari, Nasir Subhani, Maulvi Ibrahim Damani and Maulvi Nazar Muhammad, to name only a few, because they had dared to raise their voice of protest against the persecution of Sunnis.

It was soon evident to us and the lesser Shia leadership made no secret of it that the new regime had actually, resurrected and

was 'religiously' following the Safavid policy of forcibly making Iran a hundred per cent Shia country. Until some three centuries ago Iran was a predominantly Sunni country when it was captured by Shah Ismail Safavi. As far as it could reach, Ismail's army killed hundreds of thousands of Sunnis and purged the central regions of Iran of its Sunni population. That is why the Sunni population in Iran is now confined mainly to the outlying hilly or desert provinces where the Safavi armies had been unable to reach.

The new Safavids in Tehran had embarked on a three-point programme of killing, converting and expelling the adult Sunni male population of Iran within ten years. The women and children would automatically come under the *Velayat*, custodianship, of the zealot regime. The policy suffered a temporary relapse because of the outbreak of the war with Iraq, and now that the war has ended, the regime is returning with a new vigour to the same policy.

In brief the present situation is like this — there is not a single Sunni minister, deputy minister, ambassador, army officer, member of the judiciary, governor general, governor, heads of state foundations and corporations etc. In fact there is no Sunni ranking official in any branch of the state or administration. Even the religious judges in Sunni areas are Shia. Some offices are constitutionally reserved for Shias, the rest are practically monopolised by the ruling sect.

The media is following a policy of propagating Shia sectarian beliefs and campaigning against Sunnis and Islam. This includes attacks on their sanctities, including the cursing of (uttering *Tabarra*) the first three Caliphs and the wives of the prophet Muhammad (SAWS), and one-sided propaganda against the Sunni school of Islam.

The educational books, from the primary to the university level, propagate Shiasm to the total exclusion of any other view but inclusive of *Tabarra* vilification.

Sunni students are denied access to university education. The Zahidan University which is supposed to serve Baluchistan's 90% Sunni population has only nine Sunni students out of 2,000. Shia students are brought in from other parts of Iran.

Sunni are not permitted to print and publish any book, journal, tract or periodical to explain and state their *Aqidah* (belief), their *Fiqh* (religious rules), their history, their culture and their religion, even internally within the community. Anyone who has tried this has been jailed.

There are at least half a million Sunnis in Tehran but they do not have a single mosque in the metropolis even for offering Friday prayers. They are supposed to offer Shia prayers under the regime's Imams. A small number pray at the Pakistan embassy school.

Bank loans and other state licenses, incentives and facilities for helping business, agricultural and industrial projects are given only to Shias — even in the predominantly Sunni areas.

The regime is following a policy of divide and rule and arming one Sunni tribe against another.

The rulers in Tehran have embarked upon a policy of bringing in Shia settlers and turning the Sunnis into a minority in areas where they are still in a predominant majority. As a part of the same policy, Sunnis, particularly youth and young adults are 'encouraged' to emigrate to Pakistan or to the Gulf countries.

All attempts by Sunni leaders to raise their voice against persecution and against the injustices against them have been put down firmly and there is no way in which they can make their voice heard within Iran through its media, institutions or otherwise.

Hafiz Ali Akbar Mollazadeh is External Relations spokesman of the recently formed 'Majlis-e-Aala Ahl-e-Sunnat, Iran', Supreme Council of the Sunni Muslims of Iran, an umbrella body representing all major Sunni Islamic organisations and bodies in Iran, formed recently to struggle for their rights.

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## SAINTHOOD

Hadhrat Ibrahim Adham (rahmatullah alayh), a renowned Saint of Islam, said: "Do you wish to become a saint? Turn your attention to Allah and divert it from all others; eat what is halaal and you will attain the rank of a Wali even if you do not spend the nights in (nafl) Salaat and the days in (nafl) Saum."

## RIYA

Rasulullah (sallallahu alayhi wasallam) said: "Verily, a little riyah is also shirk."

To perform an act of Ibaadat as a display for others is termed **riyah—show or ostentation**. The aim of riyah is to acquire rank, position and honour in the eyes of people. Thus to exhibit one's Ibaadat for a worldly purpose will be riyah. Also, to display any lawful act with the motive of committing sin is riyah. The description of 'shirk' given to riyah by Rasulullah (sallallahu alayhi wasallam) is therefore quite apparent. Shirk means to associate others in the worship of Allah Ta'ala. In riyah, this is what occurs.

If one acts in a way to gain a following or to increase the number of one's followers, it will be riyah. If one acts to please others in order to be safe from their mischief, it will not be riyah.

According to the Hadith Shareef, on the Day of Qiyaamah when Allah Ta'ala will be rewarding people for their deeds, the people of riyah will be told to go for their reward to those for whom they had exhibited their acts of ibaadat. Rasulullah (sallallahu alayhi wasallam) said that three persons will be ushered into the Divine Court— a Mujaahid, an Aalim and a generous man. When questioned, the three will proclaim their good deeds, viz., Jihaad in the Path of Allah, Ta'leem and involvement in Deeni activities, and Sadqaat. It will be said to them that all their deeds were executed with the motive of riyah to acquire name and fame among people. They will then be assigned to the abode of Jahannum.

Rasulullah (sallallahu alayhi wasallam) also said that a deed in which there is a vestige of riyah will not be accepted by Allah Ta'ala. When practising virtuous deeds, this statement of Rasulullah (sallallahu alayhi wasallam) should be borne in mind, otherwise one's A'maal-e-Saalihah will be of no avail.

Once Hadhrat Umar (radhiallahu anhu) saw a man sitting in a state of meditation with his neck lowered. Hadhrat Umar ordering him to raise his head, commented: 'Humility is in the heart, not in the neck'. The outward display of humility in public was riyah, hence the instruction of Hadhrat Umar (radhiallahu anhu).

To be saved from the evil of riyah, one should always examine one's motives. In every deed formulate the intention of gaining Allah's Pleasure. One should never consciously introduce any other motive into one's deeds. If at any time, the waswasah (stray thought) of riyah enters the mind, pay no heed to it. Ignore it. As long as one does not consciously contemplate the pleasure of others in one's acts of Ibaadat, such stray thoughts of riyah will not be riyah in actual fact.

Since riyah is a branch of **Hubb-e-Jah** (love for fame), the remedy for riyah is to eliminate **hubb-e-jah** from the heart. If one discerns riyah in a particular Ibaadat, practise that Ibaadat in abundance and the riyah will disappear. Performance of the Ibaadat in abundance will displace the riyah and Ikhlās (sincerity) will enter in its place.

## LOWLY DESIRES

Rasulullah (sallallahu alayhi wasallam) said:

**"Desires which are followed are destroyers."**

**Shawat** (lowly desire) is the desire for things which are in conflict with the Shariah. Such desires destroy the Rooh and Imaan.

The highest category of shawat is kufr and shirk which expel a man from Islam. The lowest category of shawat is such desire which prevent one from attaining perfection or excellence in obedience to Allah Ta'ala.

The common factor in all kinds of shawat is diversion from Seeraatul Mustaqeem.

Therefore, the Qur'aan says:

**"Do not follow hawaa (desire), for it will deviate you from the Path of Allah."**

For man's goodness and welfare in both worlds he is not permitted to give free expression to his desires. When a desire begins to assert itself in conflict with the Shariah, it becomes necessary to strive (make mujaahadah) against the nafs. Without effort and struggle, control of the nafs's desires cannot be achieved. Many people search for duas and forms of thikr to rid themselves of lowly

desires (shawat). However, the remedy for the nafs's desires is to strive and struggle against the nafs. The suppression of the nafs cannot be achieved merely by dua. This is a world of toil and struggle. The natural and inherent abilities which Allah Ta'ala has bestowed to man should be utilized in the struggle against the nafs's demands and desires.

The way of striving against the desires of the nafs is to submit to the Shariah, hence Rasulullah (sallallahu alayhi wasallam) said:

**"A man among you has not adopted true Imaan as long as his desires have not been made subservient to that (Shariah) which I have brought."**

Thus bid'ah (innovation) and Ma'siyah (sin) are manifestations of shawat. One will rise to the level of Taqwa only after having banished shawat. Therefore, one has to constantly strive so that one is not overwhelmed by lowly desires. When embarking on any deed, reflect and ascertain if the deed conforms to the Shariah or is in conflict with the Shariah.

Among the things which destroy (the Deen) are desires which are followed; stinginess which is obeyed and a man's vanity about himself. And, this is the worst. (Hadith)

## THE SIN OF TV.

A sin by its preponderance gains acceptability in society and the initial abhorrence which people held for the sin diminishes. This process of incrementing acceptability, like it has engendered toleration and even legality for many evils, has also vastly diminished initial Muslim abhorrence for the evil of television. The more widespread an evil becomes, the more it becomes accepted in society. This is especially true of television. Today, numerous Muslim homes have installed television.

With such relish and open arms have Muslims embraced this haraam institution that even so-called pious and religious Muslims will frown when they are told that television is evil and haraam. Their Imaani and natural repugnance for sin has been desensitized to the degree that their spiritual eyes cannot see any evil in the nude and immoral scenes depicted on the television screen. Day after day, even 'religious' Muslims, and even learned men--men known as members of the Ulama fraternity--misuse the Ni'mat of eyes and intelligence by television viewing. Evil, immorality and music are accorded acceptance in Muslim homes via the agency of this haraam box. Yet, the eyes of Muslims--even the learned--remain close and incapable of discerning the spiritual rot and destruction which this haraam institution is causing to themselves and their offspring.

So-called religious persons who always strive to occupy the first saff in the Musjid, Aalims teaching in Madrasahs and Darul Uloom, old ladies and old men on the threshold of Maut are all caught up in the evil web of haraam and immoral television. Nights, especially Friday nights, which are occasions of Ibaadat and rest according to the Qur'aan Majeed, are destroyed with the sin of watching television. Fear of Allah Ta'ala and the Reckoning in the Aakhirah has departed from the hearts. There remains no realization of the impending event of Maut and the assignment to the dark pit of the grave.

Aged people are indeed reckless in regard to the onward journey after Maut. In spite of the knowledge that they are walking in the shadow of Maut and that Maut will snatch them away from their evils and sever their futile hopes at any moment, they persist in exhibiting gross disobedience by misusing their eyes and minds to view haraam television. What will be their state if they had to die in front of the immoral screen? Allah forbid!

The Ulama have failed in their duty of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and forbidding evil). Some present ludicrous technical arguments in the attempt to legalize this evil although the preponderance of immorality and sin of television is a confirmed fact which requires no elucidation. One of the main causes for television gaining widespread acceptance in the Muslim community is the failure of the Ulama to uphold the Law of Allah Ta'ala, not only fail, but traitorous abdication of the sacred Trust of propagating the Haqq. Under these circumstances no one can escape the Wrath of Allah Ta'ala which is bound to overtake a deviated and a transgressing community.

## ILL-TREATING WORKERS

Respect for and kindness to humanity are among the intrinsic beauties of an Islamic character. However, on account of ignorance of the Deen and the impact of kuffaar cultures, Muslims have abandoned many of the moral requirements requisite for an Islamic character. Every Muslim is required to respect and be kind to all people whether they are Muslim or non-Muslim.

Rasulullah (sallallahu alayhi wasallam) has even exhorted Muslims to render charitable acts to non-Muslims. Charity to even non-Muslims is a rewardable deed. However, many Muslims do not measure up to this Deeni requirement in regard to their employees, especially maids working in their homes. Some even consider it totally unnecessary or even wrong to respect their workers. Queer arguments are cited in justification of this un-Islamic attitude.

Gross disrespect, over-working and exceptionally low wages are some factors which apply especially to domestic servants. Such attitudes which were acquired from non-Muslim employers do not befit the Muslim character since Islam teaches us that all people are the creation of Allah Ta'ala. As such, Allah Ta'ala loves all in His creation. While the kufr and the evil in people are abhorrent, no one has the right to despise a person because of his misdeeds. To hold another in contempt is a sure sign of pride (takabbur). Pride is described in Islam as covert shirk. Numerous people are guilty of this vice.

A Muslim is under Shar'i obligation to respect workers and be kind to them. The feelings, emotions, health, strength and time of workers in general, and house-maids in particular, should be respected. They should not be over-burdened with duties. In fact, the employer should even assist in a task which is too heavy or difficult. While house-maids are made to work long hours, the wages tendered are a mere pittance. Some women are most insensitive with regard to the feelings of their house-maids. While they enjoy the warmth of their beds, not even getting up in time for their Fajr Salaat, they expect their non-Muslim maids to commence duties in the dark hours of the morning and continue working until late in the evenings. They deliberately choose to ignore the fact that these maids too have families to serve. They have husbands and children to tend to, but circumstances compel them to leave home to augment the family income. In numerous cases among non-Muslims, the maid is the only provider in the home.

Another callous practice among many people is the policy of differentiating in food for maids. While the inmates of the house enjoy sumptuous dishes, the maid is excluded from enjoying the delicious foods which are prepared in her presence. This attitude is heartless, insensitive and most unbecoming of a Muslim. Islam does not advocate nor condone such behaviour which is foreign to the benevolent and just code of Shar'i life ordained for Muslims by the Sunnah of Rasulullah (sallallahu alayhi wasallam). In these matters Muslims should show greater consideration and act along the lines envisaged by Islamic Character.

## A MAN'S DUTY

A sister writes:

*"My husband is a sales representative and is most of the time out of the home. When he is at home then he is too busy to spend time with the children. Secondly he is Jamaat orientated, which I am not against. He has all my blessings to do the work, but what about the children? How much can a mother achieve on her own? How much can a mother teach and train them? As children grow up there is the need to keep an ever-watchful eye on them. My eldest son who is now eight years old drives me crazy. When I tell my husband to spend time with the children, to talk to them, to inculcate in them good character, he loses his temper with me....."*

The above is an extract from one of the many similar letters we receive from wives whose husbands miserably fail to discharge the rights, duties and obligations of the marriage.

Many husbands, even the supposedly religious, fail to understand the Shar'i importance of the holy bond of Nikah. They marry, but demonstrate their inability and gross dereliction of sacred duty in all aspects of family life. It is the incumbent duty of the man in the house to give priority to the Ta'leem and Deeni training of his flock (his wife and children). While participation in Tabligh activities outside the home is an act of merit and thawaab, Tabligh inside the home is **Fardh**. Allah Ta'ala states in the Qur'aan Shareef:

**"O People of Imaan! Save yourselves and your families from the Fire (of Jahannum)."**

The father/husband in the house can save his flock only by inculcation of Deeni Ta'leem and Deeni Akhlaaq (Character) in his wife and children. However, nowadays, many men are more concerned with the Deeni development of outsiders than with the Deeni interests of their closest family members. This attitude demonstrates that even their concern for outsiders is not sincere because those who care little for their beloved ones cannot be the repositories of true love for others.

The muballigh (participator in Tabligh) is undoubtedly instructed by his elders in the Jamaat to display kindness, humility and patience when calling people to the Path of Allah. But, he forgets this Ta'leem when it comes to his wife and children. He 'loses his temper' and he howls and displays wrath and an uncaring attitude. This is not what Islam teaches. On the Day of Qiyaamah husbands/fathers will be questioned in regard to their flock. They will not have to answer about outsiders, but about their families, they will not escape. It is indeed childish and unintelligent to neglect one's family and concentrate on others.

While participation in Tabligh activities is not discouraged, it must be said that outside Tabligh at the expense of one's family is not permissible. Involvement in either business activities or Tabligh activities to the extent of neglecting the Deeni and worldly requirements of one's family is not permissible. Muslims should set right their priorities. Misplacement of priorities is **zulm** (injustice) which invites the Wrath of Allah Ta'ala.

## SALAAM

It is not permissible to make Salaam to people while they are involved in any act of sin.

**"After me will come leaders who will not be guided by my guidance nor will they practice according to my Sunnah. Among them will rise men - their hearts will be the hearts of shayaateen in bodies of human beings."**  
**Rasulullah (sallallahu alayhi wasallam).**



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# THE STAND OF HAQQ

In its issue dated August 1990, the Cape Town tabloid, Muslim News, gives the Port Elizabeth Muslim community, in general, and the Ulama in particular, some unsolicited and uncalled for advice. Its scathing and utterly baseless remarks directed against the Jamiatul Ulama of the Eastern Cape exhibit the type of mentality Muslims have acquired by their flabby following and subservience to kuffaar political directors. It is indeed shocking that a Muslim paper will stoop to the base level of hurling slander against the Ulama and make accusations which it has no hope of substantiating until the Day of Qiyamah.

In its bit of advice, captioned: CONTACT WITH THE OPPRESSED, the tabloid says: "They had also pleaded with the community to establish constructive meaningful relationships with oppressed and to participate in some effort to alleviate the plight of the unemployed."

(According to the Muslim News, the 'They' in the above passage refers to some 'da'wah' workers whoever they may be.) Let the Muslim News define the meaning of "constructive meaningful relationships..." We neither have the time nor the inclination to heed this misdirected advice of the Muslim News. We are not in the business to curry favour with political organizations spearheading the movement of anarchy, pillage, plunder, looting and burning. The rhetoric in which the term "oppressed" appears has already outgrown whatever assumed utility it had. It now sounds absolutely monotonous. We have absolutely no intention of responding to the empty call which the so-called 'da'wah workers' made or are making. The direction which the Muslim community has to follow is clear. There is no ambiguity in our Shariah. It is time that Muslim News and those who have made themselves subservient to kuffaar political ideologies establish some constructive and meaningful relationship with the Shariah. It is time that they cast their gazes on the oppression which they are daily inflicting on their own souls. It is time that the Muslim community tends the spiritual rot and moral decadence in which it is floundering. Muslims can never extricate themselves from the quagmire of immorality, evil, fear and degeneration as long as they seek to emulate the ways of non-Muslims.

A kaafir ideology cannot be transformed into an Islamic one by the process of baatil interpretation--by attempting to conform the Qur'aan and the Sunnah to the conceptions of the kuffaar. In this art so-called da'wah workers are adept.

In a subtle brief on behalf of the looters and political anarchists, Muslim News states:

"We do not condone the looting and the burning that took place in Port Elizabeth....The incidents there merely strengthen what our du'at are saying."

While Muslim News may not be condoning the looting and the burning, its tone is calculated to water down the moral depravity of the looters and to provide some justification for their vile and beastly misdeeds. Instead of taking up issue with the looters and the political anarchists of political organizations which employed the aid of hoodlums and hooligans to do their dirty work of pillage and plunder, the Cape Town tabloid has the audacity to castigate those who had defended their lives, honour and property against the satanic onslaught of marauding mobs of sub-human people. The totally uninformed tabloid whose reporter was no where on the scene when the victims of political anarchy were defending themselves, very carelessly and callously remarks:

"The reactionary response of certain people embarrassed Islam and those spreading Islam. And the Ulema there grossly misused their power by calling for Jihad."

Where did this tabloid get this information from? From the kuffaar politicians it is supporting? It is very easy for an editor to sit like a feeble woman far away in his office and spew out criticism. It is entirely a different matter when one is caught up in the midst of an ugly marauding mob of political louts, inebriated, stoning and shouting their 'Viva ANC!' slogans, bent on pillaging, looting and burning the properties of innocent victims. Let the editor of the Cape Town tabloid as well as others of his ilk understand very clearly that we are not interested in his womanish advice nor will epithets and their baatil brand of islam deter us from defending ourselves, our families, our honour and our property against the marauding political louts of political organizations which misguided Muslims are wooing out of total fear. They fear what will happen tomorrow when the communists and the atheists assume power. What has been written by Allah Ta'ala will happen. Maut comes once in this transitory abode, and we shall choose to die honourably. We despise a the haraam attitude of subservience to kufr which fearful Muslims are adopting.

Muslim News should not conceal behind ambiguity. It must spell out its

## SADDAM'S ACT

While the world reacted with shock and outrage over the cowardly invasion of Kuwait by Iraq, there is in fact no element of surprise in the evil and un-Islamic deed perpetrated by Iraq.

Iraq does not lay any claim to being an Islamic state. It does not follow Islamic norms and the direction of the Sunnah. Saddam's lust for wealth and power and fame are all common to men who rule for worldly aims and selfish motives. All worldly political leaders suffer from such dementia which has driven Saddam to let loose his cowardice on little brother Kuwait which everyone is aware is incapable of defending itself. And, so are all the other impotent tin-topped states in the Middle-East. The Muslim-against-Muslim wars which punctuate the Muslim world every now and again all come within the purview of Rasulullah's (sallallahu alayh wasallam) Hadith:

**"The killer and the killed, both will be in the Fire."**

They kill and get killed for the sake of the miserable gains of this ephemeral existence. Lust for political power and worldly wealth have blinded them all. The Muslim world lays prostrate in moral, spiritual and intellectual decadence and retrogression.

Saddam must be basking in glory for his superficial success gained in Kuwait. But, there is neither success nor honour for the coward. Little brother Kuwait, although also corrupt and degenerate like all the other big brothers in the area, was never in position to counter the cowardly offensive of Iraq. Iraq on the other hand has demonstrated its gross impotency against the Israeli kuffaar. In spite of Israel being a small state in the midst of the Arab world, Iraq together with all the other Arab states have to this day miserably failed to redeem the lost honour of the Arab nation. While Saddam could walk over Kuwait exhibiting 'might and power', he remains miserably impotent against Israel. He lives in mortal fear of the kuffaar. When Israel destroyed his nuclear plant with a great display of impunity and daring, Saddam had to sulk in womanish silence and defeat. He was utterly humiliated by the Israeli kuffaar. Instead of directing his offensive against Israel, where it is most required, he deemed it necessary to display his 'manliness' against puny Kuwait. It was a simple task for the coward to plunder and capture the wealth of the little brother, but when the occasion arises to manfully defend and rout the enemy--Israel--then Saddam and all other Muslim states display their impotency. They are capable of only raising desperate cries in world forums and to hurl womanish epithets of



# QUESTIONS and ANSWERS

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**Q. A musalli leaves to drink water during the Taraaweeh Salaat. By the time he returns, he has missed one raka't. He joins the Jamaat but makes only one raka't. Is his Salaat proper?**

**A.** His Salaat is not proper. One raka't is not valid. He had to fulfil the missed raka't after the Salaam of the Imaam.

**Q. The sahen (the courtyard) is attached to the Musjid. Some people perform their Fardh or Taraaweeh Salaat in the sahen while there is place inside the Musjid. If they follow the Imaam from the sahen in this way, is their Salaat valid?**

**A.** It is Makrooh to join in the Jamaat from the sahen if there is place available inside the Musjid. It is, therefore, not proper for these musallis to join in the Jamaat from the sahen without valid reason. Although this is Makrooh, the Salaat thus performed will, nevertheless, be valid.

**Q. The Hafez leading the Taraaweeh Salaat trims his beard. Is it permissible to appoint him as the Imaam of the Taraaweeh?**

**A.** If his beard is not longer than a fist-length, then it will not be permissible for him to trim it. If he does, he will be a faasiq. It is not permissible to appoint a faasiq to lead the Salaat. Such Huffaaz who shave or cut their beards should not be given the opportunity to lead the Taraaweeh Salaat.

**Q. Parents bring their sons to the Musjid. While the Salaat is in progress these children fool around outside the Musjid.**

**A.** The sin of the children's evil action rests on the shoulders of their fathers whose duty it is to ensure that their children remain inside the Musjid for the whole duration of the Salaat. The careless attitude of parents is ruining the morals and characters of their children. Parents fail grossly in fulfilling their duties and obligations to their children. Inculcation of Islamic character is a greater requirement on parents than the provision of food and clothes.

**Q. Many musallis smoke while coming to the Musjid. On reaching the Musjid they merely gargle their mouths.**

**A.** Such action is not permissible. The stench of tobacco affects not only other musallis, but the Malaaikeh who inhabit the Musjid. Rasulullah (sallallahu alayhi wasallam) criticized those people who come to Musjid with foul breath in their mouths. The stench of cigarettes and tobacco distresses non-smokers. To a greater degree are the Angels distressed, hence it is not permissible for the musallis to smoke along the way to the Musjid. In fact, on account of the proven physical harms of smoking, this practice is not permissible.

**Q. A musalli goes into Ruku and Sajdah before the Imaam. Is his Salaat valid?**

**A.** It is not permissible to execute an act before the Imaam. However, the Salaat will be valid as long as the musalli is still in the Ruku or Sajdah when the Imaam reaches these postures.

**Q. A musalli does not stand erect after Ruku. Is his Salaat valid?**

**A.** It is necessary to stand up erect after Ruku. If the musalli does not do so and goes into Sajdah merely after lifting his head slightly, then his Salaat is not valid due to the omission of the Qaumah position. He should stand erect in the Qaumah. As long as he has stood up, his Salaat will be valid even if he commits the improper act of swiftly going into Sajdah after Ruku.

**Q. A musalli does not sit straight up in between the two Sajdahs. Is his Salaat valid?**

**A.** If after one Sajdah he merely raises his head and proceeds into the second Sajdah, then his Salaat will not be valid since such a performance will be considered to be only one Sajdah. He should sit up erect in the Jalsah position. If he went into the Sajdah after being nearer to the sitting position, his Salaat will be valid. However, it is Makrooh to perform the Salaat in such a haphazard manner. He should sit calmly in the sitting (Jalsah) between two Sajdahs.

**Q. As the Imaam goes into Ruku, a musalli joins the Jamaat. He does not recite the Takbeer nor folds his hands for the Thana, but goes straight into Ruku. Is his Salaat valid?**

**A.** His Salaat is not valid. The recital of Takbeer Tahrimah is Fardh. A musalli joining the Jamaat in such a stage as described in the question, should recite 'Allahu Akbar', raise his hands and fold them. Then he should stand for the duration of three Subhanallah, i.e. he should stand so long as it would take to say 'Subhanallah' thrice. Thereafter he should proceed into Ruku. If he manages to join the Imaam in Ruku, he has obtained the Raka't, otherwise not.

**Q. An Imaam makes very long dua after the Fajr Salaat. Is this proper?**

**A.** An Imaam should not burden the musallis. All types of musallis are in the Jamaat. He should consider his muqtadis. He should not lengthen even the Salaat so much that muqtadis are inconvenienced. If the dua of the Imaam is very long and musallis are in a hurry, it is permissible for them to terminate their dua even before the Imaam has completed. They are not obliged to continue with the dua until the completion of the Imaam.

**Q. Many people are in the habit of talking whilst making wudhu. Please comment.**

**A.** It is Makrooh to talk while making wudhu. The thawaab of the wudhu is seriously affected. The special Noor which enshrouds the one performing wudhu is removed when one engages in wordly conversation.

**Q. Many Musallis walk out of the Musjid after the Fardh of Zuhr, Maghrib and Juma'. They do not perform their Sunnat Salaat.**

**A.** It is incumbent to perform the Sunnatul Muakkadah Salaat. Those who do not perform the Sunnatul Muakkadah Salaat are described as faasiq in the Shariah. They are guilty of a grave sin. Some people perform their Sunnat Salaat at home. Their departure from the Musjid should therefore not be understood as neglect of the Sunnat Salaat.

**Q. People, even elderly ones, sit at the back and talk while the Juma' Khutbah is being delivered.**

**A.** It is sinful to talk while the Khutbah is being recited. It is sinful to even make Tilaawat of the Qur'aan Shareef while the Khutbah is being recited. People nowadays are ignorant and careless. They are not concerned about the teachings of Islam.

**Q. A Musalli joined the Maghrib Jamaat after two raka'ts were completed. How should he make these two raka'ts?**

**A.** After the Salaam of the Imaam, he should rise and perform the two raka'ts which he had missed. In the first raka't

which he will make alone, he should recite Thana, Ta-awwuz, Tasmiah and Qiraa't. After this one raka't he must sit in Tashahhud. After Tashahhud he should rise and complete the other raka't in which he will again recite Qiraa't.

**Q. A musalli joins the Jamaat while the Imaam is reciting Qiraa't. Should he recite Thana or not?**

**A.** He should not recite Thana while the Imaam is reciting Qiraa't.

**Q. My son-in-law has the tendency of spending much of his wealth on his family members. My daughter (his wife) objects and every now and again arguments develop between the two. Although he looks well after his wife, providing more than needs, my daughter as well as myself feel that he is not acting justly towards his wife and children by spending much of his income, on his relatives. What is the Shariah's guidance in this matter?**

**A.** The stand which you and your daughter have adopted is un-Islamic. It is very wrong and unlawful for your daughter to argue with her husband because he spends on his relatives. It is none of her concern nor your concern if he spends on his father, brothers and sisters. The husband is required to fulfil his obligations to his wife and the children. As long as he executes his duties, no one can blame him. He does not act unjustly. In fact, he is only executing his holy duty by aiding his relatives. A man's responsibility is not only his wife and children. A wife and children do not have sole claim over the wealth of a man. Marriage does not entitle a woman to interfere in the business affairs of her husband. The wife has no Islamic right of trying to dictate to her husband and to pull the strings on his wealth. Wives are generally motivated by hasad (jealousy) when they see their husbands spending on their relatives. Wives sometimes assume that by virtue of having married the man they possess the right to claim all his wealth. But this attitude is Islamically wrong. You concede that your son-in-law provides more than just needs. You therefore have no Islamic justification for the attitude and arguments with your son-in-law. As a mother you should educate your daughter to behave intelligently and not to attempt to curb her husband. Her action will only result in disputes which will eliminate her husband's love for her. She should not behave spitefully and enviously. Silah Rahmi (Kindness to relatives) is an obligatory command of Islam. Some husbands because of haraam pressure applied by their wives, neglect their duties to their relatives. For such neglect, they will have to answer in the Aakhiurah.

**Q. I had an illicit affair with a young unmarried girl. A girl child was born as a result. After the birth of the child, I married the girl. Now a Maulana informs me that since I am not the father of the child legally according to the Shariah, I will have to observe purdah for her when she attains puberty. What is my position in relation to this child whom I had fathered?**

**A.** According to the Shariah the child is illegitimate. You are not its legal father. However, since you are the biological father, you don't have to observe purdah for her when she comes of age. This child will not inherit automatically in your estate. She will, however, inherit in her mother's estate. You can make a bequest (wasiyyat) for her. The wasiyyat,

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however, cannot exceed one third of the value of your estate. It is permissible to make a bequest in favour on a non-heir up to one third of the estate's value.

**Q. Do the in-laws have a right of preventing a widow from marrying again? Society considers the act of a widow marrying again as a shameful deed.**

**A.** This un-Islamic attitude of society has been inherited from an idolatrous people. According to Islam it is good for a widow to remarry. The in-laws have absolutely no right of preventing a widow from marrying again. They have neither right nor control over her. She is free to decide for herself.

**Q. In this rocket age discos, night clubs, etc. have become acceptable activities. Even Muslim men and women participate in these evils with pride. Seldom are attempts made to put a stop to these acts of immorality. Yet when a man decides to take a second spouse through nikah, the whole community points a finger at him and deters the person from the lawful act of nikah. Under the circumstances what should one do? Go ahead with the nikah or comply with the wishes of people?**

**A.** The ignorant and un-Islamic directions of people should be ignored. People have drifted from Islam. They are heavily intoxicated with western culture hence they view things with the liberal eyes of the kuffaar west. If the west considers sin to be fashionable even Muslims following in the footsteps of these kuffaar regard such sin as being fashionable and worthy of emulation. Muslim mentality

has become corrupted by kuffaar indoctrination. They therefore regard sin to be virtue and virtue to be vice. Even parents are prepared to tolerate their sons flirting with non-Muslim girls. They even overlook acts of zina by their children, but when these very same children who have despoiled their moral lives wish to marry these girls whose lives they have ruined, then the parents get heart-attacks. Zina has become tolerable while Nikah is frowned on.

It is perfectly permissible for a man to marry a second wife. If he is sure that he will be able to mete out equality to both wives, then he may marry again. It is compulsory to provide equal expenses and spend an equal number of nights with both wives. Thus, if a man is able to fulfil the rights and obligations of both wives and he has a need to marry again, there is nothing to debar him from so doing. The silly fingers which a silly society indoctrinated with kufr ideas point should be ignored.

**Q. Recently a pig's head was left at a university campus with a letter condemning President Saddam Husain. This was the work of non-Muslims ostensibly out to irk Muslims who were to have a gathering at the university on that particular day. Muslim students were highly offended. However, the very same students who spoke out against this action posed with the pig's head for a press-photographer. A copy of the press-photograph is sent to you. Please comment.**

**A.** The stupid action of the non-Muslims concerned is quite understandable. Such acts spring from a kufr mentality. Almost all kuffaar are lined up against Muslims. While so-called liberal kuffaar will verbally speak up against such stupid actions of their co-religionists, their hearts are impregnated with hatred for Islam. They all are alike. Kufr is one brand and one community. Muslims should not be misled by

palpably sweet and alluring statements which some non-Muslims utter in favour of Muslims. The Qur'aan informs us that the malice which lurks within their hearts is indeed great. While the stupidity of the non-Muslim culprits is understandable, the haraam action of the two Muslim students who posed with the pig's head is incomprehensible. Besides being incomprehensible, their action of posing for a photographer is haraam. To pose with a pig's head is an aggravating factor. It is indeed dastardly for Muslims sporting Islamic headgear and wearing Islamic scarves to pose for a photographer and that too with a pig's head. They raise a hue and cry because some stupid non-Muslim left a pig's head at the kaafir university, but they themselves commit a double haraam: One, they indulge in haraam picture-taking; two, they compound their haraam act by posing with a pig's head which is Najusul Ain.

**Q. Can one wear a ring on the Shahaadat finger?**

**A.** It is Makrooh to wear a ring on the Shahaadat and the middle fingers. A ring, if worn, should be on the little finger of either hand. If the ring has a stone, it should be on the inside of the hand. A man is permitted to wear a ring of only silver. A woman is allowed to wear a ring of only gold or silver and of no other metal. Thus, imitation rings are not permissible.

**A. Is it permissible to keep plants in toilets and bathrooms?**

**A.** We have not come across this specific mas'alah in any Kitaab. We are of the opinion that plants may be kept in bathrooms. However, we feel that plants should not be kept in toilets. Toilets are places of najaasat. Plants also engage in Thikr according to the Qur'aan Shareef, hence it is not proper to put growing plants in a toilet. And, Allah knows best.

**Q. Besides mendhi (hinnah) is it permissible to use other hair dyes?**

**A.** It is not permissible to use black dye. Red dye is permissible. It is permissible to use any halaal substance besides mendhi.

**Q. Are sins classified into categories? Is one sin worse than another sin? Please explain and how to make Istighfaar.**

**A.** While there is technical classification of sins, it bears no relevancy to practical life. A Muslim should not be bothered about technical classification of sin. All sin is evil. All sin countenances the Wrath of Allah Ta'ala. All sin renders one liable for punishment. When a Muslim understands that a certain act is sinful, he should not bother about whether such a sin is 'little' or 'big'. All sins are big, evil and destructive to the Noor of Imaan. The need is to abstain from all sins. A Muslim should not compare sins in order to soothe his conscience. One should make Taubah for every sin committed. Taubah means to regret one's action; to ask Allah Ta'ala to forgive one and to promise that one will not repeat the sin. Taubah is verbally as well as with the heart. True Taubah first stems from the heart. The remorse and regret which overwhelm the heart when a sin has been committed are in fact Taubah. Such a sincere feeling of Taubah should be verbally expressed. Allah's pardon should be asked verbally. It is meritorious in this regard to perform two raka'at Salaat and thereafter raise one's hands in supplication, begging Allah Ta'ala for forgiveness.

**Q. A Muslim has been involved for years in an unnatural immoral act. He now finds out that he is dying of Aids. What is his position in so far as Taubah is concerned?**

**A.** Allah Ta'ala says in the Qur'aan Majeed: "Do not despair of the mercy of Allah. Verily, He forgives all sins." This person should make Taubah. Allah Ta'ala will most surely forgive him. He must repent and give up his evil way of life, especially now that he realizes that Maut is staring him in the face.

**Q. A Muslim is waiting to be executed for murder. Does such a person die without Imaan?**

**A.** No, he does not die without Imaan. Murder does not expel a man from the fold of Islam. He must repent and although he now lacks the means to compensate the murdered one's relatives, he should pin his hopes in Allah Ta'ala. He must repent with total sincerity and hope that Allah Ta'ala will compensate the wronged one on his behalf on the Day of Qiyaamah. He has nothing other than repenting and hoping for Allah's Mercy. Allah is The Most Merciful and The Most Forgiving. His Attributes of Rahmat and Ghaffariyat are vast and limitless.

**Q. Please enumerate which cool drinks are halaal and which haraam?**

**A.** All cool drinks are manufactured from alcoholic concentrates. It is for this reason that all cool drinks contain small quantities of alcohol. Abstain from all cool drinks.

**Q. In Cape Town a Maulana, in a discussion with a group of visitors, stressed that Muslims should become affiliated to some political body fighting apartheid. He spoke in favour of the U.D.F. and advises Muslims to join this body. In the light of the Shariah what does the Mujlisul Ulama advise?**

**A.** The poor maulana does not know whether he is coming or going. Since he lacks Deeni insight, he is blind to the reality of Islam. He can see no direction in Islam, hence he gazes askance in the direction of kuffaar political bodies. When a Muslim's Imaan is bereft of Noor, he turns to the dark ways of the kuffaar. He even woos atheists and communists. This poor maulana is a pathetic example of a man wandering aimlessly in an intensley dark night. It is indeed a crying shame for a man who is supposed to be learned in the Shariah to opine that the Muslim community can obtain direction and succour with a kaafir political body abounding with men of a variety of kufr hues. How is it possible for a Muslim's Imaan to be stunted to such a level where he becomes totally blind that he cannot even understand the elementary dictates and directions of the Shariah? When love of the world sets into the heart of a Muslim, then firaasat (the inner sight inherent in Imaan) is extinguished. Thus, a blind man --which this maulana is--is compelled to look towards the kuffaar for guidance. Such maulanas and sheikhs and imaams mutilate the Aayaat of the Qur'aan and the Ahaadith of Rasulullah (sallallahu alayhi wasallam) to fabricate interpretations which can appeal to their kuffaar, atheist and communist political masters who are experts in the art of intimidation and fomenting anarchy and spreading mischief--fitnah and fasaad. Islam has no truck with the schemes of these kuffaar politicians who are embodiments of najaasah--both physical

# QUESTIONS and ANSWERS

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and spiritual. How can the proclaimers of Shahaadat take the kuffaar anarchists as their leaders? How can the reciters of the Qur'aan seek guidance from men who are the slaves of the nafs? How can Muslims follow systems and schemes which are the product of the mentality of men who follow a variety of kufr ideologies? These are simple facts which every Muslim should readily grasp. The deviated maulana is a classical example of a shaitaan in human form as mentioned in the Hadith of Rasulullah (sallallahu alayhi wasallam). Such maulanas and sheikhs of misguidance mislead the Muslim community under guise of the Deen. They employ Islamic rhetoric, they cite Qur'aanic verses and Ahadith to beguile an unwary Muslim public. The Deeni knowledge of such deviated maulanas and sheikhs is about nil. Knowledge--true Deeni Knowledge-- is a capacity of Noor in the heart of the Mu'min. Those who have appointed kuffaar political leaders as their guides lack this true Knowledge of the Deen, hence they exhort Muslims to join anarchists whose ideology is atheism.

Neither the UDF nor the ANC nor any other non-Muslim political organization can become a home for Muslims. Our refuge is with Allah Azza Wa Jal. Sayyiduna Ameerul Mu'mineen Hadhrat Umar (radhiallahu anhu) said:

**"We are a nation whom Allah has elevated through Islam."**

There is no home for us but Islam. There is no place of safety for us, but Islam. Our protection and our power rises from the Bastion of Islam. We are not dependent on any non-Muslim group or organization for our salvation and success. As Muslims we must obey Allah and reform our spiritual and moral lives. Allah Ta'ala is sufficient for us. He will defend and protect us. We need not fear the intimidators and the anarchists. We cannot join those whose path diverges from the Shariah of Islam. Muslims should not follow the direction indicated to them by such learned men who have disgraced Islam--who have betrayed Islam and the Ummah by becoming subservient to atheists and communists. Their Imaan should have constrained them to become subservient to Allah Ta'ala and look for guidance in the Shariah, not in the organizations spawned by those who are the enemies of the Shariah.

**Q. Alhamdulillah, my wife performs her five daily Namaaz and tries her best to follow everything taught by Islam. She is tall and grossly under-weight. She has one problem. Daily after supper she goes to the bathroom, induces herself to vomit out all the food. She vomits out everything she has ate. I have many times explained to her that her action is sinful, but she tells me that what she is doing is her business. Is she right or wrong?**

**A.** What she does is not only her business. It is your business as well. As her husband, you are her guardian and shepherd according to the Shariah. Her action is undoubtedly sinful. Rasulullah (sallallahu alayhi wasallam) said that one's nafs and body too have rights over one. The physical body is a sacred Amaanat (Trust) which Allah Ta'ala has placed in our custody. Misusing this body is a major sin. It is because of the fact that we are not the owners of our physical bodies that the Shariah does not permit suicide nor the donation of bodily organs. The physical body is the property of Allah Ta'ala just as the soul (rooh) is His property. On the Day of Qiyaamah man will have to answer for the misuse of his body. he will have to answer for his failure to uphold the rights

of this Amaanat. The human being labours under the impression that this physical body is his/her property, hence he/she is free to maltreat it as he/she deems fit. Your wife's action is not at all permissible. In addition to ruining her health, abusing her body and acting in a way which is despicable, she abuses the Ni'mat of food which Allah Ta'ala has provided her. Her condition, which the non-Muslim medics will describe as psychological and give some fancy sounding name, is in fact Shaitaani waswasah. Shaitaan induces the mind of man to imagine certain non-existent things. The cure for her is to strengthen her resolve to observe the limits prescribed by Allah Ta'ala. She must strive against her nafsani desire to submit to the trick of shaitaan. She should rid herself of her imagination and convince herself that her action is wrong and un-Islamic and that it is induced by shaitaan. If she fights her lowly desire, appealing to Allah Ta'ala for aid, there is no reason why she will not overcome her problem. The treatment which psychologists and medical men offer for this type of problem is futile. Her sickness stems from an imagination bloated by shaitaani interference. May Allah Ta'ala eliminate her problem.

**Q. My mother imposes unnecessary duties on me. I accept everything she tells me, but she is too demanding at times. I am an adult. Am I under obligation to obey her in everything she orders me to do?**

**A.** A mother has great rights over her children. In fact, even one's step-mother has great rights over one by virtue of her being the associate of one's father. It is not permissible to disrespect one's mother or even step-mother. It is obligatory to obey one's mother in all lawful things. As long as such obedience to parents does not conflict with any of Allah's laws nor causes violation of the rights of others, it is necessary to obey. You should consider it a great favour on you if your mother wishes you to do anything for her. You should tolerate her indiscretion. Do not become annoyed with her ill-temper. She has great rights over you.

**Q. My father has married a second time. To what extent do we children have to obey our step-mother?**

**A.** While she is not your mother, she is in your mother's place. She has rights over you similar to the rights of your own mother. She is your father's closest friend. The Shariah commands respect and honour for the friends of one's father. You have to respect your step-mother just as you respected your mother. It is just natural that you will not have the same love for her as you had for your mother. One is not responsible for one's natural feelings. However, one is not permitted to show dislike and act disrespectfully towards one's step-mother. Many children (grown-ups) show their dislike for their step-mothers and in the process bring grief to their fathers. Even if the step-mother is over-bearing and unkind, the children should respect and honour her. They should not misbehave. They should not be rude to her. They should not speak harshly to her. Such actions are un-Islamic and sinful. It is the duty of children to care for their step-mother after their father's death, if she is in need. These are Shar'i rules and commands which most Muslims nowadays

miserably fail to observe.

**Q. We are a few women involved with a feeding scheme for needy black women and children on two farms. Are we Muslim allowed to go out of our homes to do this kind of charitable work?**

**A.** Charity to even non-Muslims is an act of thawaab. However, such work has to be executed within the confines of the Shariah. It is haraam for Muslim women to leave the precincts of their homes and venture into the midst of non-Muslims to do even charitable work. The feeding scheme should be maintained, but other methods should be devised. This style of work in which women participate is in imitation of the ways of the kuffaar. It has become fashionable for women to embark on such public works of charity. They are deluding themselves by following their nafsani desires. Most people are devoid of sincerity and do charitable works for public acclaim. You are not allowed by the Shariah to leave your homes for this type of work. Let your menfolk make the arrangements.

**Q. As a health-care worker am I as a Muslim woman allowed to care for critical patients, e.g. cancer sufferers, if the need arises, in their homes? The patients are both males and females.**

**A.** In an emergency, normal Hijaab rules are relaxed by consent of the Shariah. However, you, a Muslim woman, should not take up this occupation. Occasionally, if there is a real need, your assistance will be permissible. But, you should not enter into this practice professionally. You should NOT attend to males, even Muslims, unless it is a case of life and death--an emergency--and a male doctor is not available. Remember that even in the presence of non-Muslim women you have to compulsorily cover your hair and arms.

**Q. Is it permissible for a woman to be attended by a male gynaecologist?**

**A.** Only in an emergency will it be permissible if a female doctor is not available.

**Q. Some people who regard themselves as Da'wah workers claim in their writings that Arab and Indian folk music is permissible. Is this correct?**

**A.** Music is haraam. These jaahil 'da'wah' workers grovel in ignorance. What do they know of the Shariah. Their 'da'wah' activities are the effect of selfish and lowly motives. They lack Deeni understanding and they follow non-Muslims in their methods of so-called da'wah.

**Q. For the past year I have been giving my earnings to my mother who uses the money for expenses. She also pays the Zakaat on the money I give her. Am I discharging my Zakaat in this way?**

**A.** If you have given the money to your mother as a gift, then she is the sole owner thereof. You are then not liable for the Zakaat on the money. However, if you have retained ownership of the money, your mother merely being permitted by you to use from the money, then paying the Zakaat will be your responsibility. Since you are aware of the fact that your mother pays the Zakaat and by implication you condone her action, your Zakaat will be discharged in this way.

**Q. I am sending you a halaal certificate certifying certain pies to be halaal. Is this certificate valid in the Shariah?**

**A.** The pies are made by non-Muslims. The certificate is not valid. The pies are haraam.

**Q. Can an ointment be applied to**



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**cracked lips while fasting?**

**A.** It is permissible. However, one should be careful that one does not lick the ointment, for then there is the possibility of it going down the throat and the fast will break.

**Q. Can we use tooth paste while fasting?**

**A.** It is Makrooh to use tooth paste while fasting. If a bit slips down the throat, the fast will break.

**Q. What happens to the fast of a woman who gets her monthly period half hour before Iftaar?**

**A.** She should not eat or drink until the time of Iftaar. But, the fast will not be valid. She has to make qadha of the fast.

**Q. Is it permissible for a Maulana to teach big girls without purdah?**

**A.** It is not permissible.

**Q. Is it obligatory to have a bath immediately after sexual relations?**

**Could the bath be delayed until the morning?**

**A.** It is better to take ghusl immediately, but not obligatory. It is permissible to delay the bath until the morning with sufficient time remaining for the Fajr Salaat.

**Q. Is it permissible to use sex-aids?**

**A.** We do not know what is meant by sex-aids. Describe in detail and provide an address to enable us to reply by letter.

**Q. We are six daughters-in-law with 12 children living in one house. Hardly a day passes without visitors arriving. I have to spend most of my time in the kitchen. As a result I am forced to neglect my children. If I am not in the kitchen, it is the shop. My mother-in-law does not look after them. When the husband wants to take his wife to her parents at least once a month or take his wife for a fifteen minute drive in this small town, the mother-in-law refuses. My sister-in-law lives nearby. Daily she leaves her children with me and goes shopping and visiting. Since my mother-in-law's domination is over-powering I have to refuse my husband even if he insists that I go with him somewhere. I refuse just to avoid trouble in the house. Am I right or wrong? I want to live on my own. Does a mother-in-law have the right to boss her daughter-in-law so much? If the salt is less in the food my mother-in-law will scream her life out. She insists, in addition that we go to the shop. There is no privacy in the home. There is no time for our children. Please explain what we as daughters-in-law are required to do according to the Shariah.**

**A.** According to the Shariah you are required to obey your husband, look after your children, care for your home and be kind to your in-laws. Kindness to in-laws does not mean to be enslaved to them. The set-up in the house where you are living is decidedly bad for all. You are under no obligation to daily tend to the droves of visitors. You should not go to the shop. It is not permissible for you to stand in the shop exposing yourself to all and sundry. Your husband has to be obeyed first, not your mother-in-law.

A mother-in-law has no right of invading the privacy of her daughter-in-law. You should respectfully ask your mother-in-law to refrain from invading your privacy. You are fully entitled to lock your room and refuse her to enter. It does not matter if she screams her life out. Let her do the screaming. You listen to her screaming with Sabr. With respect and honour prevail on your husband to provide separate living quarters for you. Do not fight and argue with your husband if he cannot do so immediately. Be on the lookout for the right time and remind

him about another house. But never nag and demand. Make dua. Allah Ta'ala will alleviate your condition. Inform your sister-in-law that you are not able to care for her children since you have more than enough to care for. It is the duty of the husband to provide a maid for his wife. It is not your obligation to cook for others. You have your husband and children to tend to. If you are helpful in the house, it will be an act of thawaab and kindness. But, such service cannot be demanded from you. Your rights are clearly specified by the Shariah. We have made this clear to you. Read our answer to your husband and if he is not satisfied he may consult other Ulama in your locality and he will receive the same answer. Mothers-in-law who behave like the mother-in-law described in this question are guilty of perpetrating zulm on their daughters-in-law. They have no Shar'i control over their daughters-in-law. The aim of Nikah is not to provide a servant in the house.

**Q. Since I have realized that photographs are not permissible, I have asked a certain person who has my pictures in his album to destroy the photographs. He refuses. He says that he is keeping it for memories. I regret for having taken pictures and I repent. Am I still sinful if the person refuses to destroy my photos?**

**A.** Since you have made Taubah, the sin is obliterated. You are not responsible for the sins of others. Your friend who refuses to destroy the photos will carry the burden of the sin.

**Q. During fasting is it permissible to take an injection into the veins?**

**A.** It is permissible.

**Q. Is Sajdah compulsory when a Sajdah aayat is heard on a tape?**

**A.** Sajdah is not compulsory.

**Q. Is it permissible to sell haraam corned meat in tins to only non-Muslims?**

**A.** It is not permissible to sell haraam food to even non-Muslims. It does not matter what type of container is used for the haraam meat. Haraam meat is classified as carrion in the Shariah.

**Q. When a woman dies, who has the right over her Janaazah—her husband or her father?**

**A.** With death, the husband's control over his wife comes to an end. The father is the wali (guardian) and it is his right to see to her Janaazah affairs.

**Q. Is it permissible to reserve a plot of land in a cemetery for the graves of a particular family or group of persons?**

**A.** It is permissible.

**Q. If the front saff is full, from which point should the second saff commence if there are only two musallis?**

**A.** The saff should begin from immediately behind the Imaam.

**Q. What is the compensation for having broken an oath (Qasam)?**

**A.** The Kaffarah for a broken Qasam is to feed ten poor Muslims two meals each. Alternatively, each one of the ten may be given the amount which is given as Sadqah Fitr which is about three rands today.

**Q. An Imaam denies the miraculous birth of Nabi Isaa (alayhis salaam). He claims that Nabi Isaa was born through the agency of a man. What is the position of Salaat performed behind such an Imaam?**

**A.** Denial of the miraculous birth of Nabi Isaa (alayhis salaam) is kufr. One who holds this belief is no longer a Muslim. Salaat performed behind a

a kaafir or a murtadd is not valid. He should be dismissed from his post on account of his irtidaad (reneging from Islam).

**Q. Every year in New York we have a Muslim World Day Parade. Is this permissible?**

**A.** Such stunts are not permissible. There is no such parade in Islam. The many haraam factors accompanying this type of festival are sufficient to highlight its abomination.

**Q. Is a Talaq document valid if there were no witnesses? The document is signed by only the husband.**

**A.** The Talaq is valid. The validity of Talaq is not dependent on witnesses. The validity of Nikah requires witnesses.

**Q. I am married, but have no children. I have two brothers and one sister. Is it permissible for me to bequeath 80% of my estate to my wife and the balance to my two brothers?**

**A.** It is haraam to do so. In terms of the Qur'aan your wife will inherit one quarter of your estate. The remaining three quarters will be inherited by your two brothers and sister. The three quarters will be divided into five equal shares. Each brother will receive two shares and the sister one share.

**Q. Is it permissible for Muslim school girls to wear school blazers?**

**A.** It is not permissible for them to wear such male garb. Rasulullah (sallallahu alayhi wasallam) has cursed women who emulate males. With regard to school girls, they commit greater haraam than the act of wearing blazers. They attend schools and expose themselves in the public. They have abandoned Hijaab. It is haraam for them to attend secular schools.

**Q. Is it necessary to wash meat thrice before cooking it?**

**A.** It is not compulsory to wash meat thrice before cooking it.

**Q. A Muslim father prohibits his children from eating at the home of his non-Muslim relatives. They are offended by his attitude. They feel that he is ingraining bad character in his children. Is the father correct in his attitude?**

**A.** The father is 100% correct in his attitude. The influence non-Muslim relatives will exercise over the children can be destructive to their Islamic character and very detrimental to their Imaan. Non-Muslims cannot be relied on regarding matters of halaal and haraam.

**Q. In America some Muslims advertise their marriages in newspapers. Please comment.**

**A.** Such advertisements are un-Islamic and shameless. The Nikah is sufficient advertisement. A Muslim should not go beyond the limits of Islam.

**Q. I am an inmate in a prison in the United States. I was asked my opinion on Mandela's release. My response was that I have no opinion other than to say: I accept the Qur'aanic injunctions and the Ahadith. I was not going to cheer or celebrate. Islam does not centre around kufr politics. I am not a candidate for nationalism, Blackism, democraticism, etc. I said that I am against oppression wherever and by whomever. Please comment on my answer.**

**A.** Masha-Allah! Your response was correct. It indicates clear Islamic thinking. May Allah Ta'ala increase you in Deeni insight. The criterion by Allah Ta'ala is Imaan and Kufr. Kufr is detestable and abominable to Allah Ta'ala no matter who the bearer of kufr may be and no matter how many virtues he

# GIRLS' MADRASAHs

From their very inception, girls madrasahs are steering away from the Path of Islamic morality. While the administrations of these institutions would like Muslims to believe that Shar'i Hijaab is strictly observed at the madrasahs, the truth is that the situations prevailing at these schools belie the claims made.

Islamic Hijaab is sometimes misunderstood by people. When the word Hijaab or Purdah is mentioned, some people understand this to mean a Nikaab (face-covering). Others again think that it means separate seating arrangements for women while some understand it to refer to modest, loose garments which cover the body thoroughly. While these are all part of Hijaab, Purdah is not confined to any one specific act. Shar'i Hijaab is a complete code of behaviour. It has many facets. A woman sitting behind a screen, out of sight, talking to a man in soft and alluring tones, is not observing correct Hijaab nor is the man. A woman wearing a burqah and nikaab, driving around in the public is not observing the type of Hijaab the Shariah commands.

At girls madrasahs a number of violations of Hijaab are perpetrated by both the male teachers and the girl pupils. We shall enumerate some of these evils which have been reliably reported by reliable eye witnesses:

## \* Daily role call

A daily role call is taken. The young male ustadh calls out the names of every individual girl who loudly proclaims her presence. This un-Islamic practice is fraught with fitnah. According to the Shariah, the voice of a female is also **Satr** (to be concealed). The Qur'aan Hakeem orders women:

**"Do not make your talk soft (and alluring), for then the one in whose heart there is a sickness will desire,...."**

In the first instance this instruction was given by Allah Ta'ala to the holy wives of Rasulullah (sallallahu alayhi wasallam). What then will be the position of weak Muslims of this age of liberalism? It is not permissible for a male ustadh to make such role calls. The voice of a female according to the Qur'aan attracts a man and causes unlawful excitement (mardh--sickness) in his heart.

## \* Reciting the Qur'aan

Qiraa't is recited to the male ustadh by the girls. The ustadh listens to their recital and has to rectify their errors and guide them in their recital. Again the danger of the **mardh** mentioned in the Qur'aan comes to the fore. The ustadh and the girls again violate the code of Hijaab. Listening to the sweet recital of the girls will definitely affect the young male ustadh. He cannot deny the **mardh** lurking in his heart. The Qur'aan mentions this sickness of the heart, which is a natural condition in all men.

## \* Singing Nazms

In some girls madrasahs ustaads recite even nazms and qaseedas to the girls who also recite and sing these qaseedas to the male ustadh. This is most dangerous for the morals of both the ustadh and the girls. It is an open invitation to fitnah--moral fitnah.

## \* Male ustadh alone with girls

Young male ustaads are in charge of girls--baaligh and muraahiqah girls. The ustadh sitting behind a screen does not detract from the wrong of this set-up. It is a set-up fraught with moral danger. A

young male teacher is open to temptation and illicit relationships with girls can be easily struck up by a man overwhelmed by the fitnah in the heart.

Even elderly ustaads should not venture to teach girls in such a dangerous set-up. Even saints have fallen victim to their nafs when they relaxed the Shar'i requirements of Hijaab.

## \* Telephone calls

Girls are even phoning their ustaads ostensibly to discuss 'masaa-il'. But, this is just a ploy of the nafs and a snare of shaitaan. The girls, by their constant association with the ustadh, even though from behind a screen, are becoming audacious. Hayaa is leaving them and they deem it proper to just telephone the male ustadh and 'discuss masaa-il' with him. In fact, in at least one known case, an ustadh's wife saw through these tricks and took great offence--justifiable offence.

## \* Informal and friendly relationship

Although the ustadh is separated from the girls by a screen, an informal attitude and close relationship with the girls develop. Joking teachers and giggling girls produce an unhealthy informal relationship which is a stepping-stone for zina. The Qur'aan commands:

**"Do not approach near to zina."**

Reliable persons have witnessed such scenes--joking ustaads and giggling girls, putting on charm and speaking in alluring tones--prevailing at a girls madrasah.

Every violation of the Hijaab code brings the perpetrator within the ambit of zina. All violations of Purdah are approaches to zina which the Qur'aan condemns.

The few evils mentioned here pertain to morals. Besides the moral question there are others dangers which shall, Insha'Allah, be pointed out in a future issue of the Majlis.

## THE SPIRITUAL PROGRAMME

Every Mu'min is under the imperative Islamic obligation to progress along the spiritual path leading unto Allah Ta'ala. Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) gives the following instruction for those embarking on this sacred journey:

"It is incumbent on a man who chooses the path of piety to firstly purify himself from zulm (injustice). He should discharge the rights of others. He must abstain from both minor and major sins. He should endeavour to cleanse his heart from sins, for the sins of the heart are the root cause for all other sins. Sins executed by the limbs are related to the sins of the heart and evil thoughts such as show, pride, malice, arrogance, hypocrisy, vanity, greed, fear for men, hopes on men, desire for rank and glory, desire to surpass contemporaries, etc.

Until such time that man does not resolve to strive against the dictates of Nafs-e-Ammaarah (the lowly and evil desire in man), control over evils cannot be achieved.

Do not prefer anything above Allah nor interfere in the Decree of Allah. Never regard anything to be your accomplishment. Do not criticize any aspect of Allah's creation. Resign all your affairs to Allah Ta'ala. (To page 7)

## RANDOM SHOOTING ?

The August 1990 issue of the Cape Town tabloid, Muslim News, citing Dr. Ismail Jakoet of the E.C.I. Congress, says:

"He said the unrest was started by people suffering under the apartheid system and directed against those who had benefitted from it. He said the ECIC could not agree with the manner in which some Muslims apparently protecting their properties, had shot randomly at innocent people."

The Mujlisul Ulama calls on Dr. Jakoet to identify the Muslims whom he has accused of having "randomly shot at innocent people". We ask Dr. Jakoet: Where were you when the burning and looting were carrying on? Where were you when the 78 shops were destroyed by the political hooligans and the forces of anarchy? We ask Dr. Jakoet: If your surgery and your house were burnt down, would you still have defended the callous actions of the looters and plunderers by presenting subtle defensive arguments in their favour? If you came under a barrage of stones being hurled by a drunken mob shouting, "Viva ANC!" slogans, would you have offered your other cheek, if you had the ability to defend?

Dr. Jakoet speaks about people who had benefitted from the apartheid system. We are sure that Dr. Jakoet has benefitted more than many shopkeepers from the 'system'. We are sure that Dr. Jakoet must be riding nice flashy cars and living in a nice luxurious mansion while those whom he seeks to defend are living in abject squalor. Why does Dr. Jakoet not join those who have suffered under the 'system'. All those politicians on the left who make such loud noises about the 'system' are fully benefitting from the 'system'. Let some of the 'have-nots' venture to their doors for aid. These politicians can only present vociferous criticism against the 'system' while they are not prepared to share what they have gained from the 'system' with the 'have-nots' whose cause they are ostensibly espousing.

For Dr. Jakoet's information, the shopkeepers who had their properties destroyed and looted by political rabble, had not benefitted from the 'system'. On the contrary, it were people such as Dr. Jakoet who had derived maximum benefit from the 'system'. Within a short while after emerging from university, we find these professionals in position to afford several flashy cars, mansions and enjoy all the luxuries which the capitalist and apartheid system has to offer. All these benefits offered by the 'system' are fully acquired by the professionals with relative ease while the shopkeepers had pioneered their businesses from scratch. There were no government subsidies for them. They were all victims of the laws of the system. They opened up businesses in bushveld--where nothing stood. They toiled and sweated. They earned their cents by the sweat of their brow, not by wielding a pair of stethoscopes which bring in a huge fee for a service of a few minutes. Let Dr. Jakoet take a survey and make an honest study of the businessmen whom political anarchists have victimised so badly, and then ascertain to what extent they have benefitted from the 'system'. He will not fail to discern that he is the one who has benefitted the most from the 'system'. His car and his house and his money are the fruits of the 'system' which he is castigating.

Dr. Jakoet should now furnish proof for his accusation that Muslim shopkeepers had shot randomly at innocent people.

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## MEDICAL IMMORALITY

respect at the expense of the noble and exalted Shariah. Someone has rightly commented that Allah Ta'ala has assigned us into the clutches of the kuffaar for the past few centuries because of our gross disobedience. This is our punishment.....

The physicians of the past behaved with dignity and decorum. But, today under the petrified system, not even the Hippocratic oath is respected by physicians who are gullible and shameless. But the public is mesmerised by big advertisements extolling the achievements of western medicine. But much of this medical profession is viewed with disgust by the Shariah. Muslims are forgetting that they are duti-bound to give priority to Allah Ta'ala, The Curer of all disease."

## SINCERE TAUBAH

Once Abdullah Bin Mas'ud (radhiyallahu anhu) passed by a house where a group of men was consuming liquor. In the group was a man by the name of Zaathaan who was entertaining the group with music and singing., Zaathaan had a beautiful voice. Hearing his voice, Ibn Mas'ud commented: "What a beautiful voice. If only he employed this voice to recite the Qur'aan!" So saying, he covered his head with his shawl and hastened away. Zaathaan had heard Ibn Mas'ud's comment. On enquiring, people informed him that the man was a close Sahaabi of Rasulullah (sallallahu alayhi wasallam). This news brought about a change in Zaathaan. His heart was overwhelmed with Divine Fear. He smashed the musical instruments and went out in pursuit of Ibn Mas'ud (radhiyallahu anhu). On meeting up with him, Zaathaan through himself at the Sahaabi's feet and cried profusely. Ibn

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## IMMORAL EXAMINATION

On these pages appears the observations and comments of a brother who brings to light some of the immoral medical practices in vogue in the western medical profession. In Vol.9 No.2, The Majlis has commented on some of these immoral practices prevalent in almost all countries. Women are imposed on to submit to medical examinations which in the Shariah could be correctly termed 'practices of zina'. Under the sinister veil of 'medicine' a variety of zina techniques are employed and given respectability by the professionals. The ordinary ignorant man in the street, on account of his supreme ignorance of Islam and his total subservience to all things western, is awed by whatever is said in the name of western science. Thus, evil, immorality and even zina are accorded acceptance and respectability.

Muslims, already severely retarded in their Imaan, are further destroying themselves morally and spiritually by submitting to the type of immoral medical examinations offered by western doctors. It is the obligatory duty of Muslims to refuse to submit to examinations of zina. Rasulullah (sallallahu alayhi wasallam) said:

**"Allah Ta'ala has not put the cure of my Ummah in things which have been made haraam for them."**

Muslims are a community which subscribes to transcendental values. We are a community with lofty morals. Moral purity is an attribute which is a virtue exclusive to Muslims. There is no nation on earth which has a conception of moral purity such as the members of Islam have. It is incumbent on Muslims to strive against the evils of the western medical system. Muslim physicians have a sacred duty to assist in upholding Islamic demands. If their profession is going to serve only their pecuniary interests, they will be arraigned in the Divine Court in the Hereafter for having aided and abetted in the satanic scheme of wrecking the Hijaab and modesty of many Muslim women who themselves cannot be exculpated of blame because of the evil insistence of evil medical men.

Doctors should bear in mind that the command to acquire halaal earnings and to abstain from haraam income is not confined to traders and menial workers. The medical profession, just as all other professions, all come within the ambit of Shar'i scrutiny. Money earned by way of haraam and immoral medical examination is haraam. Such money cannot be used for halaal purposes. A Muslim doctor must accord prior allegiance to Islam, not to western medical science. If a medical practice is in conflict with the Shariah, confound it. No matter what benefit the doctor may discern in an immoral examination, he should abandon it and resort to a respectable and permitted method even if he discerns lesser benefit therein. Allah Ta'ala is Shaafiyyul Mardh (The Curer of sickness). All Muslims are constrained by their Imaan to have faith in Allah Ta'ala to the degree where abstention from haraam becomes their nature.

An examination which requires a woman to bare herself and submit to shameless immoral torture meted out by the hands of physicians is decidedly evil and shaitaani. Both Muslim doctors and Muslims in general should protest against these evil examinations. Women should not submit to the vile medical advances of western medicine. Husbands should not become so spineless as to allow their wives to submit to immoral tests. Nowadays it has become fashionable for a husband to view his wife giving birth. It has become fashionable because western doctors have made it fashionable. These doctors encourage the husband to be present on the occasion of childbirth, but they will not encourage the husband to be present when they are examining his wife in privacy. All ploys of shaitaan and the nafs. Husbands should insist on being present when their wives are forced by emergency to be examined by a male doctor.

Even if examined by a female doctor, it is haraam for a Muslim woman to unnecessarily bare her body. Only the necessary portion of the body may be exposed. A Muslim woman is not allowed to expose unnecessarily even her hair and arms in the presence of even a female doctor. Women should understand this fact well.

## IKHLĀS

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "To give up good acts because of people is riyā; to practise (good acts) for the sake of people is shirk. Ikhlās (sincerity) is that Allah protects you from both (riyā and shirk)."

## TAUBAH

Abu Bakr Waasti (rahmatullah alayh) said: "A sincere Taubah is one which leaves no vestige of either external or internal sin. There remains no fear in a sincere repentant. He does not worry how the day and night passes."

## TAWAKKUL

**Tawakkul (Trust in Allah)** is an essential requisite in the life of a Muslim. An Imaan bereft of Tawakkul is emaciated. The Qur'aan Majeed commands Believers:

**"And on Allah have trust (tawakkul) if you truly are Mu'mineen."**

The Islamic concept of Tawakkul does not envisage negation and abandonment of the lawful means and agencies created by Allah Ta'ala for man's sojourn on this temporary earth. Tawakkul does not advocate abstention from the Bounties of Allah as a permanent practice and a goal to strive after. While partial abstention from even lawful things and lawful luxuries is necessary at times in the process of training the nafs and developing Imaan, it is not an end in itself. The ways of yogis and monks are not Islamic methods.

**Tawakkul** has gradations. For some special servants of Allah Ta'ala (such as the renowned Auliya) the degree of Tawakkul is exceptionally high. That lofty degree requires at times even total renunciation and abandonment of all worldly ways and means. But, such Tawakkul is exceptional and not the general rule for the Ummah at large to emulate. In fact, it is beyond the spiritual capacity of most men to aspire for the attainment of such austere and rigorous Tawakkul.

The **Tawakkul** commanded by the Shariah for us ordinary mortals consists of the following ingredients:

- (1) Harnessing, without greed, the lawful means created by Allah Ta'ala for our life's operation.
- (2) Observing all the advices, commands and restrictions of the Shariah in relation to the ways and means we are adopting for our worldly activities.
- (3) Assigning the end result to Allah Ta'ala. Success and failure are Allah's decision. Correct utilization of worldly agencies is no guarantee for success. The final result of our activities, even if these are in total conformity with the Shariah, will be in accordance with Divine dispensation.
- (4) Contented resignation. The Mu'min should resign himself with contentment with whatever result Allah chooses for him. Both in emotional feeling and verbal expression should be the effect of contentment with Allah's Decree. Not a vestige of dissatisfaction and ingratitude should escape the Mu'min. If Allah Ta'ala wills prosperity for the Muslim, he makes shukr and is contented with the degree of prosperity Allah Ta'ala has apportioned for him. If Allah Ta'ala chooses adversity for the Muslim, he makes sabr and he thanks Allah for what he has by way of other bounties. Thus, the true Muslim's life will always vacillate between Shukr and Sabr. There should never be discontent.

It should, however, be understood that the stage of **Tawakkul** cannot be attained as long as the Muslim does not actively and consciously strive to inculcate Islam into his daily life. Tawakkul, as an attribute of the heart, cannot be acquired by mere verbal expression. A defeatist attitude when failure overtakes one is not Tawakkul. A man of Tawakkul is never cowed down by adversity because he understands that adversity comes also from Allah Ta'ala. Even adversity is underpinned with wisdom and benefit for the Mu'min. The Muslim understands and believes strongly in the Qur'aanic declaration: **"Whoever has tawakkul on Allah, He suffices for him."**



## EMOTIONAL REACTION?

The Muslim News of Cape Town states in its August 1990 issue:

"Imam Hassan Solomons who was part of the MJC delegation that visited PE during the unrest, said members of the Jamiatul Ulema had reacted emotionally to the situation by declaring a 'jihad' against the rioters."

Firstly, it should be made quite clear that the MJC delegation in PE was entirely unwanted. It is not known what this delegation came to PE for. It did not serve anything nor did it possess any potential for serving any constructive purpose.

Regarding his charge of 'emotional reaction', we must point out that this Imaam was sitting somewhere snugly away from the danger zone. It would be interesting to see the reaction of Imaam Solomons if rioters and hooligans had set fire to his house or had stoned him and threatened his life and the lives of his family. It is very easy to sit in safety and hurl criticism and epithets against those who were in the thick of it--against those whose lives were exposed to the callous and murderous treatment of hooligans, rabble, scum and political anarchists. Alhamdulillah! Allah Ta'ala has blessed the Defenders with sufficient emotion and courage to defend what is dear and sacred to them. The Defenders are not men who align themselves with the type of kuffaar anarchists with whom some Muslim organizations consort.

We declare with emphasis that a Muslim's stand in defence of his life, honour, family and property is a sacred **JIHAAD**. This is what Islam teaches us. A Muslim who is killed while defending his property and life is a **MUJAAHID** and a **SHAHEED**.

## AN ABSOLUTE LIE

Muslim News of Cape Town attributes the following claim to Imaam Solomons:

"Imam Solomons said the "recruiting" of people from Johannesburg who assisted the mujahideen in Afghanistan against the Russians was unnecessary."

**We challenge Muslim News and Imam Solomons to substantiate this false claim with facts.** The assertion that people from Johannesburg had been called in to aid in the fight against the mobsters is a **great lie**. This goes to indicate how misinformed both the Muslim News and Imam Solomons are. It does not behove people of intelligence and integrity to publicize just any rumour which comes to their ears. What is the proof for this claim? Every Muslim in Port Elizabeth will laugh at the silly claim made by Muslim News and which it has attributed to Imam Solomons.

It is solely by the Fadhl and Aid of Allah Azza Wa Jal that Muslim Defenders of Port Elizabeth were able to face the mobs and stand their ground to defend what they had to defend.

## ARMS AND SALAAT

For those who may perhaps be surprised to have seen armed Defenders entering the Musjid with their arms, we present the following Qur'aanic command:

**"And, they (Mu'mineen) should prepare their defence and take their weapons. Those who are kaafireen wish that you should become forgetful of your weapons and your equipment so that they could make a sudden attack on you..." And prepare your defence. Verily, Allah has prepared for the kaafireen a disgraceful punishment." (Surah Nisaa, aayat 102)**

This aayat was revealed during battle and it warned Muslims not to be neglectful of their weapons while being engaged in Salaat.

## PREPARE!

In regard to our defence and preparedness, the Qur'aan orders Muslims: **"And, prepare for them to the best of your ability power (i.e. weapons) and horses instilling fear therewith into the enemies of Allah and your enemies as well as others besides them. You do not know them. Allah is aware of them."**

(Surah Anfaal, aayat 60)

For Muslims the Qur'aan and the Sunnah are sufficient. We do not need the advice of Muslim News and Imam Solomons. They may direct their misdirected advice and 'naseehat' to those who think like them.

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## THE SPIRITUAL PROGRAMME

Consider yourself as being helpless and contemptible. Consider yourself dependent on the Power of Allah just as a suckling infant depends on its mother, or just as a corpse which has no power of choice. All freewill has been snatched away from a corpse.

This is the way in which man can attain salvation. Seek refuge with Allah with a true heart. Cultivate His Love and obey Him. Abstain from His prohibitions and present yourself at the altar of His Will. Always keep in sight His limits.

## COMPENSATION

In addition to normal Istighfaar and Taubah, for having sinned, one should offer acts of compensation for the sins.

\* The compensation for having consumed liquor is to offer wholesome juices to the poor and needy.

\* For having listened to music, the kafaarah is to listen to the Qur'aan, Hadith and stories of the pious people.

\* If one had entered the Musjid in the state of janaabat, its compensation is to spend some time in the Musjid observing I'tikaaf.

## SPECIAL EDITION

The Mujlisul Ulama has published a special edition dealing with the recent violence and unrest in Port Elizabeth. This edition has already been distributed. Those who have not received a copy and wish to have a first rate account of the evils which have ravaged the P.E. Northern Areas may write for a copy. If possible please send along one rand for expenses.

Write to:

Mujlisul Ulama of S.A., P.O.Box 3393  
Port Elizabeth 6056

## A HARAAM TECHNIQUE

Western medical science is planning to use the ovaries of dead women in an attempt to "help the infertile have babies". Ovarian material from aborted fetuses will also be used for this purpose.

According to the Shariah this technique is not permissible since it involves human organs. All human organ transplantation is not allowed in Islam. Transplanting ovaries falls in the same prohibited category.

## MEDICAL IMMORALITY

A brother from Australia writes in regard to the immodest and immoral medical examinations to which Muslim women submit themselves in Australia:

".....These examinations are called routine checks and the doctor is paid from government funds. There is a stunning silence about these treatments. Everywhere where family planning (a respectable name for the despicable technique of birth-control) is promoted some of these immoral tests are prevalent.

Almost all submit to the ignominy of these nude medical tests because they have become routine matters. Muslims themselves connive at these sins. My wife managed to secure an exemption, but the lady doctor's displeasure was incurred because a check would earn her \$50. However, people are not concerned with exemptions. Only those who have Yaqeen will endeavour to avoid these immoral tests.

Confinement in hospitals is a real problem. I have not yet heard of a single case of exemption. Pregnant women are at the mercy of public hospitals. The entire medical profession is in the hands of the kuffaar. In his renowned work, Imaam Al GHazaali (rahmatullah alayh) lamented this fact. From the pre-natal period to the post-natal period the woman is subjected to all sorts of unnecessary tests and exposure. There is an absolute hush on this disturbing matter. This is because all sense of shame in this age has vanished.

Sin is overlooked and everything which emanates from the western kuffaar medical profession is viewed with awe and

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## OPPOSING

Muslim News attributes the following statement to Imam Solomons of Cape Town: "They were openly walking around in PE with rifles and strings of bullets slung over their shoulders. They even entered the mosque with these arms," Solomons said."

Does Mr. Solomons think we were engaged in a game of marbles or flying kites? He speaks of the open display of arms! Mr. Solomons, what about the open

## A QUR'ANIC

looting and burning of shops? What about the open stoning of vehicles and persons? What about the open display of anarchy which reigned the area for several days? There was a definite need for an open display of arms. **The Qur'aan tells us so.** The Qur'aan orders us to have our weapons at hand even in the Musjid in times of danger. That it was a time of danger, ask us who were

## COMMAND

in the thick of the unrest. Muslim News and Imam Solomons are not qualified to speak on the situation which had prevailed. They were sleeping snugly and cosily in the safety of their homes away from the areas ravaged by the marauding mobs of political thugs operating under the banner of political bodies which Muslim News and Solomons support. We have no respect for their views and advice.

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## SADDAM'S ACT

ridicule. The forces of Islam display their prowess on the battlefield. It is not a trait of Muslim character to behave in womanish fashion in a confrontation with enemies. Since Muslims in the present age are devoid of Islamic character, especially Muslim political leaders whose political conceptions are impregnated with kufr, we find them impotent in the field against the enemy, but performing with much bravado and bluster against their weak Muslim bretheren, Iraq's demonstration being a classical display of such evil cowardice, thuggery and banditry. It is quite clear that in this particular episode of banditry Saddam's gaze was only on the wealth of Kuwait, which Saddam sorely requires for the wrecked economy of Iraq.

It is also heart-breaking to observe that the Arab World could do nothing better than react with 'speechless shock' at the dastardly and cowardly attack against Kuwait. While the Qur'aan commands Muslims to form an alignment against the aggressor, who in this case undoubtedly is Iraq, the entire Muslim world is impotent and finds itself unable to go to the aid of Kuwait. What can be expected of such countries when it comes to fighting wars against powerful kuffaar enemies?

## THIKR - A SHIELD

The most efficacious weapon to use against shaitaan is the Thikr of Allah Ta'ala. Among the various forms of Thikr, Kalimah Tauheed (La ilaha il lallaah) is a very effective means of defence against shaitaan. Rasulullah (sallallahu alayhi wasallam) said that this Kalimah is his fortress. Whoever recites the Kalimah has taken refuge inside this fort.

When satanic temptation threatens, the Mu'min should immediately seek protection in Allah Ta'ala. He should repeatedly recite the Kalimah and induce the Fear of Allah in him. Shaitaan always silently stalks the Believer. When he sees the Mu'min engaging in Thikrullaah, he distances himself. The Believer is thus saved from the mischief of shaitaan.

Recitation in abundance of Bismillaah is also an effective shield against shaitaan. Once Rasulullah (sallallahu alayhi wasallam) said that a man had exclaimed: 'May shaitaan be destroyed.' In reply, Rasulullah (sallallahu alayhi wasallam) said: "Do not say so, for shaitaan feels proud by this utterance. and he remarks: 'I have overwhelmed this man.' Therefore, say: Bismillaahir Rahmaanir Raheem. This silences shaitaan and causes him to shrivel up."

Allah Ta'ala says in the Qur'aan: "Whoever is neglectful of the Remembrance of Rahmaan, We appoint over him shaitaan who becomes his companion."

## TALAAQ

An ambiguous statement with the intention of divorce is a valid Talaaq which severs the Nikah bond. Thus, if a husband says to his wife: 'Get out of my house' or 'Go back to your parents', and his intention is divorce, the Talaaq comes into immediate effect.

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# THE STAND OF HAQQ

meaning of 'reactionary response'. It must inform us of how "the Ulema there" had "grossly misused their power". It must explain how the Ulema had called for Jihad. Muslim News must understand that it cannot make sweeping and baseless claims without providing evidence for its accusations. Let this misinformed tabloid prove its claims. Let it explain its accusations and we shall firmly rebut its false accusations which it has levelled against the Ulama of Port Elizabeth and against the Muslim community which had chosen the honourable path of defending themselves against the evil motives and beastly attacks of drunken mobs inspired to loot and burn by the political anarchists of certain political organizations supposedly 'struggling' against 'oppression' and 'apartheid'.

Muslim News asserts that the action of Muslims in Port Elizabeth "had the effect of alienating the churches and other communities." If the defensive, justified, Islamic and laudable action of hard-pressed defenders did in reality have the effect which the tabloid baselessly alleges because it is wholly uninformed of the situation which had prevailed at the time, then we say: Let the churches and the other communities be alienated. We care not a jot if defending our lives, honour and property alienates anarchists, political organizations and communities which support anarchy, looting, plunder and pillage. It is our care to acquire the Pleasure of Allah Ta'ala. We are not prepared to offer flabby acquiescence to baatil and kufr ideologies as errant and deviated Muslims are doing. The churches are not going to defend us, neither in this world nor in the Akhirah. The churches are, without the slightest shred of doubt, abodes and repositories of kufr and with kufr we do not consort. While we shall respect human beings by virtue of them being the Makhloq of Allah Ta'ala, we shall not look up to the churches and to political organizations of anarchy as our abodes of refuge as modernists and deviated Muslims are doing.

The truth of the matter is that "other communities" here in Port Elizabeth have paid tribute to the stand which Muslim Defenders had adopted. Numerous non-Muslims have come forward to congratulate our Defenders for their laudable stand. Many non-Muslims and their homes and shops were saved as a consequence of the firm action of defence undertaken by Muslim Defenders. What the Cape Town tabloid is saying from its remote post in Cape Town is a lot of drivel. There is no substance to its allegations.

In reality, the type of stand which Muslim News and Muslims of like ideas adopt, embarrasses Islam and those spreading Islam. The attitudes permeated with the kufr ideologies of kufr political organizations are the things which embarrass Islam and Muslims. Islam and Muslims are never embarrassed by lawful and courageous action against inebriated and marauding mobs of political hooligans bent on anarchy and destruction.

The tabloid then alleges: "...it strengthened beliefs of many that the Malabar (Muslim) community, for example, is a racist one." (Word in bracket ours.) If we are to be branded 'racist' because we had acted against the hooligans aligned to political bodies which are supported by deviated Muslims, then we shall be proud to be dubbed 'racialists'. We do not suffer from the complexes and phobias which afflict Muslims of hybrid ideologies.

The tabloid then proceeds to level a very serious accusation. It claims: "The indiscriminate shooting also wiped out any goodwill that had been built over the years."

We demand that Muslim News substantiate its slander of indiscriminate shooting? If Muslim News attaches any importance and respect to truth, Imaan and Islam, let it furnish the basis for its baatil claim--for its utterly false accusation. Where were you and your reporters hiding, Mr. Editor, on the day when our lives and properties were threatened by marauding mobs of political thugs? What were you doing on the days when scores of shops were looted and burnt by drunken mobs of sub-human people? What were you doing Mr. Editor on these days? It is simple for you to slander others and hurl false accusations. But, you possess not the slightest bit of evidence to bolster your false claim. From whence did you acquire your facts and information, Mr. Editor? Ask all those whose shops were burnt, whose efforts of a lifetime were extinguished if there was indiscriminate shooting. In fact, if there was indiscriminate shooting, 78 shops would not have been destroyed.

The tabloid speaks of 'goodwill'. If any 'goodwill' has been 'wiped out', let it be so. The 'goodwill' which Muslim News imagines existed prior to the alleged indiscriminate shooting did not protect us nor save the properties of those who had lost everything at the hands of political thugs. We are not interested in a type of goodwill which supports political thuggery and plunder.

The tabloid, pathetically moans: "It is time we listened to our da'wah workers in the field...." Who are your 'da'wah workers in the field'? We are not interested in their calls which direct Muslims into the clutches of kufr political organizations. The calls of such deviated 'da'wah workers in the field' misguide unwary Muslims. Their calls do not direct towards Islam. Their 'da'wah' has no affinity with the Sunnah of Muhammadur Rasulullah (sallallahu alayhi wasallam). We are just not interested in the call of such errant 'da'wah workers'. On the contrary, we call on Muslims in the Name of Islam, to ignore these modernist 'da'wah workers'. Do not heed the calls of those who lead you away from the Sunnah. There is no goodness in their mission.

The Muslim Ummah of South Africa must take note of the stance adopted by the Cape Town tabloid. It has nothing but criticism for Muslims who have defended their lives, honour and property. On the otherhand, it presents a case of subtle defence for the kuffaar who had looted and burnt the properties of innocent people. It has always been the policy of modernist Muslim politicians and political groups to abandon Muslims in their hour of need. It was the same story in India when Muslims were thrown to the mercy of the marauding mobs of idolaters who were mobilised by left wing political organizations to eliminate Muslims mercilessly. Allah is our Protector. We do not need the advice of Muslim News or of those Muslims who have enslaved themselves to kuffaar political organizations. **"Allah is an adequate Wakeel. He is a wonderful Maula..."**

# UNITED COUPLED TO OBEDIENCE

"And if they (the unbelievers) intend to deceive you, then verily, Allah is sufficient for you. It is He who has aided you (O MUhammad!) with His help and with the Mu'mineen. He has engendered love in their hearts. If you had to spend whatever is in the earth (trying to unite them), you would not have been able to put love in their hearts. But, Allah has engendered love among them (the Sahaabah. Verily, He is Most Powerful, The Wise." (Surah Anfaal, aayat 63)

The strength and power of the Muslim Ummah are dependent on Divine Aid. Without aid from Allah Ta'ala Muslims are doomed. No amount of preparation and material means and superiority in numbers and techniques will avail Muslims if Allah's help is not with them. Allah Ta'ala declares this fact in the following aayat:

**"If Allah helps you, none shall overpower you and if He withdraws His aid from you, who then will be able to help you besides Him.?"**

When Divine aid descends on Muslims, they automatically unite into a single brotherhood. Allah Ta'ala opens up their hearts to accept one another. All rancour and malice are eliminated from the hearts of the true Mu'mineen and they become solidified into a solid wall.

It is quite clear from the Qur'aan and Hadith that unity of the Ummah can become a reality only if love for one another imbues the hearts of the believers. Such love is apportioned out only by Allah Ta'ala. No amount of canvassing and speeches and slogans of brotherhood and unity can ever produce love in the hearts of men. Conferences to achieve this goal are all a huge waste of time and money. As long as Allah Ta'ala does not create love in the hearts of the Mu'mineen, they will never be able to love one another as they are required to do by Islam. The deplorable Muslim situation, the world over, is ample testimony to illustrate this truth.

Allah Ta'ala states in the aforementioned aayat that it was HE who had created love in the hearts of the Sahaabah and it was HE who had aided the Rasool to overpower the kuffaar. He provided Rasulallah (sallallahu alayhi wasallam) with strong aid in various forms. One such form, as stated in the aayat, is the community of Believers who were all men who had achieved a high degree of Roohaani development under the spiritual programme instituted by Rasulallah (sallallahu alayhi wasallam).

The spiritual programme of Rasulallah (sallallahu alayhi wasallam) is extant with us. It is the Sunnah down to its minutest details. The inculcation of the Sunnah will imbue the hearts of the Believers with love for one another. True unity will then stem from such a development.

The hearts of men are in the control of Allah Ta'ala. When Muslims are disobedient to His Commands, He creates enmity among them as a form of punishment for their misdeeds. When the Mu'mineen submit to His Shariah, He creates love in their hearts and they become then united into a true brotherhood. But with the staggering disobedience and subservience to the kuffaar, there is absolutely no hope for unity of the Ummah. Muslims following the kuffaar will rather join ranks with kuffaar against Muslim brethren. Such vile

developments are being daily observed at all levels of Muslim society. At governmental level, at communal level and at home level. Every tier in Muslim society is affected by this malady for the simple reason that obedience to the Shariah has been abandoned. Gross violation and flagrant abuse of the teachings of Islam are the order of the day. How can Muslims then ever expect to acquire Divine aid? Instead of Divine aid and love for one another, Allah Ta'ala withholds His help and instils hatred for one another in the hearts of the Believers.

Muslims, all over, are surrounded by enemies threatening their survival as a respectable community. Kuffaar of a variety of hues are beleaguering Muslims. But, Muslims remain shockingly asleep, indolent and steadfast in the perpetration of vice and transgression. When the ultimate consequence of their misdeeds overtakes them, they will lament and moan. They will then call out to Allah Ta'ala for help. But, Divine help will then be denied to them. Terrible penalties await us even in this world if we persist with our transgression. Muslims must awake from their slumber and extricate themselves from the morass of vice and transgression which form part of their daily lives in every sphere.

Kuffaar are at the ready to swallow Muslims, their lands and their wealth. They conspire to eliminate Muslim minorities. Muslim blood is flowing in some countries freely. Muslim lives, property and honour are being usurped and plundered in gruesome ways, but we choose to remain deliberately blind to these daily events. A community is suddenly and rudely rocked into realization only when the calamity descends on its head. But, then it is too late. The need is now to organize yourselves, both physically and spiritually, with greater emphasis on spiritual organization. Without spiritual and moral development, there is no hope for Muslims. Our physical power will rise from spiritual foundations. If the Rooh is not nourished with obedience to the Shariah, never will Muslims become a viable physical entity. Muslims with corrupt spiritual lives will perpetually remain the underdogs and the slaves of kuffaar. This is the Sunnah of Allah Ta'ala. There is no change in this Sunnah. He will not elevate an Ummah grovelling in moral and spiritual corruption and degeneration.

Muslims must urgently and necessarily examine their lives. Take stock of themselves and transform their kufr styles of life. They must introduce Islamic moral character and bring their mundane spheres of life into conformity with the Shariah. They have to forsake their opinions and desires and embark on the programme of striving against the lowly nafs. They must rectify their Aqaa-id (Beliefs) to conform with the true Beliefs of Islam. Once their Belief and Practice are Islamic, Allah Ta'ala will do the rest. No power on earth will then be able to bring into operation its sinister designs against the Ummah.

**Allah calls Muslims to heed His Call. If Muslims reject the Clarion Call, they should then understand that their future is bleak. No one will come to their aid. Every Muslim minority is left to fend for itself. There is no Muslim might anywhere in the world to come forward to aid.**

# OUR FLABBY YOUTH

The Qur'aan says:

**"O People of Imaan! Save yourselves and your families from the Fire..."**

The moral, spiritual and educational development of children are the sacred responsibilities of parents. In our age most parents have abandoned these duties. The direct consequence of this gross and despicable dereliction of duty and obligation is our flabby youth. Muslim youth in this age is a disgrace to Islam and the Ummah.

Parents having grossly failed in their parental duties and obligations are today scared of their children. Their young boys and girls are totally out of their control. Muslim youth is indulging in today all the vice and immorality which the western kuffaar offer. Western sport, discos, zina, adoption of kuffaar styles and fashions, free intermingling with kuffaar, television, gambling, drugs and liquor have all become acceptable practices to the Muslim youth of today.

The preponderance of evil and immorality in their lives have extinguished the light of Imaan from their hearts. They are thus physically weak and flabby. They are a scared lot lacking in determination and courage. They are physically flabby in spite of their indulgence in western sport and other physical activities. Their spiritual decadence is manifesting its effects on their physical forms.

Parents have destroyed the lives of their children. Our youth is brave and audacious in their lack of fear for their parents while they display womanish fear and effeminacy in the face of the kuffaar. What else can one expect from a flabby and spiritually decadent generation?

Pampering to their desires and granting them unfettered freedom are the things which have ruined the youth. Even parents who are supposedly well-equipped in Islamic knowledge and training fall prostrate in the face of the inordinate demands of their children. Parents have become scared to exercise discipline, hence children have gone wayward resulting in the flabby and spiritually decadent youth the Ummah has today.

Parents must realize that if they fail to exercise control over their children from early childhood, they will lose them, ruin them and prepare them for the Jahannum which the Qur'aan mentions in the aayat recorded above. Rasulallah (sallallahu alayhi wasallam) has said that **no father has given his child anything better than good manners.** This is precisely what is lacking in our flabby youth of today.

From an early age, parents open up the door of zina to their children by allowing them to drive cars. The mind of a youth devoid of Deeni Ta'leem and Islamic spiritual training focuses on only women just like his western kaafir counterpart. This is what he learns in the schools. This is what the television teaches him. This is what western civilization imposes on his mind. But to parents their children appear as embodiments of virtue. And, when they finally realize the spiritual and moral rot in which their children are dwelling, they bemoan their fate if they have any semblance of Deen in them,



# 'NATIONAL' CONFERENCE - BLOWING HOT AIR

Recently a conference of Muslim organizations was held in Cape Town with the purported aim of discussing the attitude of the Muslim community towards ambiguous issues such as 'negotiations' and 'constitutional guidelines'. Some equally ambiguous decisions and resolutions were adopted by the conference.

At the outset Muslims should understand that although the conference has designated itself as "The National Muslim Conference", It is not the representative of the Shariah. The views adopted and published by the convenors display a mentality subservient to left wing political themes as well as a fear for unmentioned organizations, hence the ambiguity in the decisions.

The fact that the conference catered for even women delegates adequately demonstrates the un-Islamic direction of this forum. In Islam the man decides even the issues facing women. Islam does not condone forums for female "decision-making". The statement issued by the convenors of the national conference states:

"Women delegates held a special session on the issues facing women and expressed the need for representation on decision-making forums."

When Muslim males cannot decide issues in terms of the Shariah for their women, then how can they decide issues for the Ummah? Men of such weak intelligence and flabby outlook—an outlook which is decidedly an aberration of the kuffaar—are not capable of deciding any issues affecting the Muslim community. Such men are slaves of females. The Qur'aan states explicitly that men are the rulers of women. But, this conference purporting to speak in the name of Islam entertains the audacious and un-Islamic desire of women "for representation on the decision-making forums".

Issues and matters facing women have all been decided long ago by the Shariah. It is the duty of Muslim men to ensure that their womenfolk abide by the decisions of the Shariah. There is therefore absolutely no need for women to be represented on any "decision-making forums".

## INTER-ACT?

The convenors of the conference state in their pamphlet:

"While some delegates held different views there was a general feeling that Muslims should inter-act with other communities in order to promote social justice in SA."

A whole lot of words signifying nothing. These conferences are convened to merely blow a lot of air, wasting huge sums of money and squandering considerable time in the process. What do these people mean by 'inter-acting' with other communities? Since they lack clarity of vision and Islamic direction, they present ambiguous statements which are incomprehensible.

Just how should Muslims 'inter-act' with other communities? Every inter-action with other communities thus far displayed by misguided Muslims imagining themselves to be fighting oppression has been at the expense of Imaan and Islam. The more the inter-action with other communities the greater the degree of spiritual and moral corruption. Inter-action with other communities in the way advocated by deviated sheikhs and maulanas usher in the spiritual and moral ruin of Muslims. Such

inter-action is baatil and unlawful in the Shariah.

## NEGOTIATIONS?

The pamphlet issued by the convenors states: "On the issue of negotiations some delegates expressed their view that negotiation with an oppressive regime is acceptable.....Other delegates were opposed to negotiations....."

To the former group 'negotiations' have suddenly become fashionable simply because the ANC has revised its stand and has now adopted the policy of negotiations. Our spineless Muslim brethren who have appointed the ANC as its guide, therefore, have to necessarily toe the line. The other group arguing against negotiations follow the direction of the PAC. Both groups are plodding the path of deviation. They should hang their heads in shame. They are claimants to Imaan, but their mental outlook has to be moulded by 'other communities' and political organizations which have no truck with Islam. There is nothing Islamic in the views of the two groups nor are they motivated by a desire to serve the Deen.

## SOCIAL JUSTICE?

In its leaflet, the convenors speak of promoting "social justice". What is meant by this undefined concept? The purpose of such ambiguous and nice sounding phrases is merely to appease the left wing politicians of 'other communities' from whom the cue is taken by Muslims drifting aimlessly without any guidance of the Shariah.

Justice has different meanings to different people. Christians, Jews, Shiahs, Muslims, the ANC, PAC and communism all have their respective concepts of justice. Many things in the Islamic concept of justice will appear unjust and oppressive to people of other ideologies and vice versa. Islamic justice cannot be watered down to strike a union with the type of 'social justice' other communities have in mind. The 'social justice' advocated by deviated Muslims at the behest of political organizations is not the justice of the Shariah. The aims, the goal, the composition, the methods and all facets of the Islamic system are in diametric opposition to the ideologies and systems spawned by the minds of non-Muslims. Muslims should, therefore, not be fooled by those who plunge along aimlessly in an abyss of ignorance and deviation.

## A NEW METHOD?

The Sunday Times Extra reporting on some new method of teaching the Qur'aan, quotes the inventor of this method:

"This is a self-teaching course that has been designed for use at home and which dispenses with the need for a teacher."

This claim is an absolute fallacy. Any system which claims to dispense with an Ustaadh is baatil and doomed to fail. Correct teaching of the Qur'aan Majeed is possible ONLY by adoption of the system which we have inherited from Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. There is no system which can ever compare with the Divine System. Any system which claims to be superior to the proven system inherited from the Sahaabah will be shorn of the blessings enjoyed by the holy system of

## FRESH AND HAPPY

Concerning the Mu'mineen, the Qur'aan Majeed says: "He will welcome them while they will be fresh and happy."

On the Day of Qiyaamah when Believers will be resurrected from the Qabar (Barzakh), their faces will be awarded a glitter and happiness will permeate their hearts.

When the Mu'min rises from the Qabar he will find in front of him a person whose face will glitter like the sun, attired in beautiful white garments, with a crown on his head. The noble stranger will come closer and offer salutations to the resurrected Mu'min who will answer the Salaam and ask: "Who are you? Are you an Angel? The stranger will reply: 'I am not an Angel.'

**Mu'min:** 'Are you a Nabi?'

**Stranger:** 'I am not a Nabi.'

**Mu'min:** 'Are you a close servant of Allah?'

**Stranger:** 'I am not a close servant.'

**Mu'min:** 'Who then are you after all?'

**Stranger:** 'I am your virtuous deeds. I am present to take you to Jannat. You are to mount on me.'

**Mu'min:** 'I cannot mount such a holy person as yourself.'

**Stranger:** 'For a considerable period on earth I was mounted on you. Now I say with Allah's Pleasure: You mount on me.'

(Extract from Ghunyatut Taalibeen of Hadhrat Sayyid Abdul Qadir Jilani)

The righteous deeds of Mu'mineen will assume human forms which will lead and guide along the Believers in comfort towards Jannat. The happiness and freshness referred to in the aforementioned ayat pertain to the occasion of resurrection. The direct opposite will be the fate of the kaafir.

## NAILS AND HAIRS

Nails and hairs under arm and below the navel should be removed preferably every Friday. It is bad to leave these for more than twenty days and haraam to leave them for forty days.

According to the Hadith of Rasulullah (sallallahu alayhi wasallam), cutting nails on a Friday is beneficial for one's health. The same significance has been stated in the Hadith in regard to cutting nails on Thursdays after Asr.

It is permissible to cut hairs and nails on any day and at any time during the day or night. However, one should abstain from doing so during the state of janaabat, unless one has a valid reason.

## TAUBAH

Among the signs of a true Taubah are:

- \* The repentant stays aloof from the company of flagrant transgressors.
- \* He abstains from all kinds of sins.
- \* The love of the world departs from him while concern for the Akhirah settles in his heart.

# QUESTIONS and ANSWERS

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may have. All kufr ideologies and systems are of the same kind as far as Allah Ta'ala is concerned. A Muslim looks ahead into the Aakhirah for which he was created. His success in this world and the Aakhirah is in total subservience to the Shariah. There is neither honour nor success for Muslims by their acquiescence offered to the various kufr political groupings who operate by the method of intimidation and anarchy.

**Q. A person has not yet learnt Dua Qunoot. How should he perform his Witr?**

**A.** It is Waajib on him to learn Dua Qunoot as soon as possible. If he delays unnecessarily, he will be sinful. While he does not know this Dua, he may recite any other short Dua in its place. If he does not know any other Dua, he may recite, 'Subhaanallaah' a few times instead. But, he must make an effort to memorize Dua Qunoot.

**Q. On occasions of certain funerals, political organizations exhort people to wear black bands around their arms. Are Muslims allowed to wear such bands?**

**A.** It is not permissible to adopt such customs of non-Muslims. Muslims have Islamic principles and teachings to follow. Muslims should not betray their Deen at the behest of political organizations.

**Q. Here in Malawi a certain Imaam sometimes leads the same Salaat twice. After performing the Fardh Salaat in Jamaat, a group of late-comers enters. The Imaam then again leads them in the Salaat. Is this permissible?**

**A.** The second Jamaat performed by this Imaam is not valid. The Salaat of the muqtadis in the second Jamaat is not valid.

**Q. Is it permissible to have female pen friends?**

**A.** It is not permissible. All pre-marital contact with the opposite sex is haraam.

**Q. Can a woman marry without the consent of her parents?**

**A.** It is not good for a woman to marry without the consent of her parents. She should consult them and inform them of her plans. Although it is wrong for her to marry without their consent, the Nikah will, nevertheless, be valid according to the Hanafi Math-hab. According to the Shaafi Math-hab, the marriage will not be valid if she is a virgin. However, if she is not a virgin then the marriage will be valid in terms of even the Shafi Math-hab.

**Q. A learned man of the Deen who associates with a certain political organization struggling against apartheid claims that the Qur'aan does not condemn all kuffaar. In fact he says it is wrong to brand all non-Muslims as being kuffaar. Even if they have not formally embraced Islam, they will attain salvation in the Hereafter. Only rebellious kuffaar like Fir'oun will be damned in the Hereafter according to this learned man. What is the viewpoint of the Shariah?**

**A.** This 'learned' man is astray. He is plodding the path of dhalaal and baatil. The Islamic conception of Imaan and Kufr is unambiguous. The clarity of Shar'i Imaan and Kufr leaves no room to accommodate the kufr interpretation of this deviated 'learned' man. His propagation is kufr. Since he consorts with kuffaar political leaders and since he takes his direction from them, he is constrained to curry favour with them. He therefore presents interpretations of his nafs to satisfy his kufr masters who are leading him by the nose. According to Islam salvation is only for the People of Imaan. The meaning of Imaan is clear to all Muslims. While it is not permissible to

claim that any particular kaafir will be going to Jahannum, in general it is only Islamic belief to assert that there is no salvation for non-Muslims in the Aakhirah. Allah Ta'ala may grant hidaayat to a kaafir just before maut, hence one cannot say who will be going to Jahannum and Jannat. But, there is absolutely no ambiguity in the Islamic belief that in the Aakhirah there is nothing but damnation and failure for the kuffaar. Whoever dies as a non-Muslim is damned forever. Furthermore, Muslims should not be bothered about things which are beyond their control. Argument on this question is futile. Allah knows best what he is going to do with His creatures. He is Just and Merciful. If His Wisdom occasions Jahannum for any of His creatures, it will not be in conflict with His Attribute of Adl (Justice). These are matters which Allah Alone will decide. As Muslims, we should merely believe and accept the teachings of Islam. There is no need to curry favour with others. It is indeed reprehensible, in fact kufr, to mutilate the Aqaa-id of the Deen in order to satisfy kuffaar political leaders.

**Q. If one says that the soul (Rooh) does not die and will live forever in Heaven, this will conflict with the claim that Allah Alone is the eternal Being. How would you account for this?**

**A.** Undoubtedly, the Rooh along with its physical body will live forever in Jannat. It will never die. This is the Divine Promise. But there is no conflict whatever with any of the beliefs of Islam. The Rooh is a created entity which will live by the Will of Allah Ta'ala. Its perpetuity is not on account of any inherent quality of self-subsistence in it. Allah Ta'ala will sustain its life. Only Allah Ta'ala is eternal. No other being is eternal. Your difficulty stems from your understanding of the term, eternal. An eternal being is such a being who has neither beginning nor ending. Only Allah Ta'ala is such a Being. The soul is not eternal in that it had a temporal origin.

**Q. A Muslim woman has married a Hindu. She has children by the man. Although she claims to be a Muslim she participates in Hindu religious festival. What is the ruling of the Shariah?**

**A.** Marriage to a non-Muslim man is not valid. She lives in the state of adultery with him. All her children are illegitimate according to Islam. In spite of her claim to be a Muslim, the Shariah's ruling is that she is a murtadd on account of her participation in Hindu religious festivals.

**During my Hajj last year, I noticed much progress and development in Musjidul Haraam. This gives rise to the question of making tawaaf on the upper floors.**

**A.** Extension to Musjidul Haraam is permissible. Tawaaf on the upper floors is also permissible.

**Q. Does Islam adopt an expansionist policy, i.e. attacking and conquering other countries?**

**A.** Yes, Islam has an expansionist policy. The aim of this policy is to bring as many countries as possible under Islamic domination so as to raise the Glory of Allah's Word and to pave the Path for everlasting salvation in the Aakhirah for the people of the world. Islam requires Muslim governments to wage Jihaad against the kuffaar lands with the intention of establishing Allah's Law in the world. Jihaad is not Saddam-type war. There are no mercenary motives in true Jihaad.

**Q. A child was born six months and five days after marriage. People are pointing**

**fingers at the couple. Is this child legitimate or illegitimate?**

**A.** The child is legitimate. According to the Shariah, a child born six months after date of Nikah is legitimate. The minimum period of gestation is six months in Allah's Law. Those who point fingers are guilty of slander. It is haraam to accuse the couple of sin or to suggest that the child is illegitimate.

**Q. Can a woman at home perform her Salaat before the Athaan has been called in the nearby Musjid?**

**A.** As long as the time for the Salaat has entered, it is permissible to perform the Salaat even if the Athaan has not yet been recited in the Musjid.

From page 8

## SINCERE TAUBAH

Mas'ud also shed tears in abundance and said: "Why should I not befriend a man whom Allah has befriended? Zaathaan remained in the service of Ibn Mas'ud for a considerable period of time and learnt the recitation of the Qur'aan as well as other branches of Deeni Knowledge. Soon Zaathaan became a great Imaam (authority) of the Deen. He is responsible for a number of Hadith narrations which he acquired on the authority of Ibn Mas'ud and Salmaan Faarsi (radhiyallahu anhumaa). This was the barkat of a sincere Taubah.

## Zakaat — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

**We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.**

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

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# THE DIRECTION WHICH MUSLIMS MUST FOLLOW

**"If Allah aids you, there is none to overwhelm you. And if He desists from helping you, then who can help you besides Him?" (Qur'aan)**

The country is passing through a phase of political upheaval which is ushering in its wake anarchy and chaos. Anarchists and people supporting political movements spearheading such upheavals regard such developments as forerunners to freedom from oppression. But we view it otherwise. Out of the anarchy and chaos we are observing will not emerge order and safety for people who are desirous of leading orderly lives. The Muslim community, being a small minority and a religiously conscious people, faces a gloomy future.

Although Muslims are conscious of their Deen, they are not conscious enough to submit to Islam as the Qur'aan and the Sunnah require them to do. They do vociferously proclaim themselves to be Muslims, but due to slack adherence to the precepts of Islam they are no longer practical Muslims. In consequence they have drifted from the Sunnah and are left to wander rudderless in stormy oceans unleashed by a variety of political cults and non-Muslim cultures which are exercising great pressures on them. Weak of Imaan and bereft of A'maal-e-Saalihah, Muslims find it a colossal task to resist the alien influences of ungodly kuffaar. In fact, Muslims have totally lost their Islamic bearings and the question of resistance against kufr, baatil and un-Islamic trends no longer features in their lives. While they have thrown themselves prostrate at the feet of kuffaar direction, they expect Allah's aid, i.e. those who still possess some degrees of religious consciousness. A great many Muslims do not even subscribe to the concept of Divine Aid, hence their gaze is rivetted onto material means, the acquisition of which they feel will grant them succour and ascendancy. But, they are miserably deceived in such notions of kufr-- notions which they have inherited from a kuffaar community whom they consider to be basking in material, technological and scientific progress. Such mentality exhibited by the reciters of the Kalimah is indeed a great shame and points in the direction of only disaster for us.

## SOLUTIONS

For our future safety in this country, different solutions are offered by Muslims and organizations who consider themselves as leaders of the community. When viewed from the Qur'aanic perspective all these solutions are arrant nonsense which will never benefit Muslims in any way.

Some Muslims advocate total participation with some brand of kuffaar politics. Qur'aanic rhetoric is employed in a calculated attempt to stampede Muslims into acceptance of left wing

political organizations which utilize methods of anarchy and intimidation to achieve their goals. Some will cite Qur'aanic aayaat and Hadith narrations which condemn oppression to justify their advocacy of participation in left wing kuffaar politics. Others again have chosen the path of flabby acquiescence. They acquiesce to the vociferous demands made by deviated Muslims following the tracks of the left wing political organizations. In justification of their flabby acquiescence they can do no better than citing examples of some senior Ulama who had in this century joined hands with Hindus in India to oust British rule. Some again propagate entry into governmental politics. They are of the opinion that the solution lies in becoming part and parcel of the governing process which is governed by a constitution of kufr which although the lesser of the evils, cannot come to the rescue of the Muslim community when calamity will strike.

## DEVIATION

When the various solutions offered are scrutinized it will become manifest that these opinions are the result of deviated thinking--a thinking which is influenced by fear for the kuffaar--a thinking which takes mundane aspects into consideration, but which has abandoned the direction and the solution commanded by the Qur'aan and the Sunnah. The solutions are put across suavely while its exponents labour under the impression that there is no avenue for Muslims other than these self-thought ideas and solutions which in fact enjoy absolutely no Qur'aanic sanction. They all are plodding the road of deviation. Their mental faculties cannot perceive the deviation because their Imaani vision is blurred by their emulation of the ways, ideas and norms of the kuffaar. They follow the kuffaar left, the kuffaar right and the kuffaar centre while Islamic Seeraatul Mustaqeem is ignored in entirety.

One of the deviated arguments is that in view of Muslims constituting such a small and negligible minority, it is necessary for us to align ourselves with the majority. The thinking in some quarters is that a majority government is imminent, hence it has become expedient for the Muslim community to align itself with left wing political bodies which will tomorrow lead the majority government. But this thinking does not take into account that we are Muslims who are required to submit to a Divine Shariah. It fails to take cognizance of the fact that the Final Arbiter and Controller of all affairs is Allah Azza Wa Jal. The destiny of the country, of the world and of the small Muslim community in this country lies in the Power and Control of Allah

Jalle Shaanuhu, The Sovereign of the Universe. He is Maaliku'n'l Mulk.

## MINORITY?

Our predicament does not stem from the fact that we are a minority community. Our predicament, fear and weakness are the effects of gross transgression and wholesale discardence of the Deen. Minority and Majority do not form decisive and determining factors in Islamic ideology which is the Sunnah as taught by Muhammadur Rasulullah (sallallahu alayhi wasallam) and transmitted to us through the agency of the illustrious Sahaabah. Muslim strength and power--do not require numerical superiority. It requires Divine Aid to sustain it. And, Divine Aid is the consequence of total Muslim obedience--orthodox type of obedience--to the Commands of Allah Ta'ala. Being a minority was never a consideration for Muslims throughout their history in the march to subjugate the world and ensure the dominance of Islam. The Qur'aan Majeed says in this regard:

**"There were many a small group which vanquished a large group with the permission of Allah."**

Since Muslims have abandoned Islam in the practical sphere, they cannot comprehend the meaning of Divine Aid, hence their gaze is focussed on their numerical inferiority. But such inferiority was never a weakness in a truly Islamic community.

A community convinced of its Islamic direction which it acquires from the Qur'aan and Sunnah, will not dwell in doubt, uncertainty and fear. Firm Imaani conviction will release Islamic energies which no power on earth can subdue. On the otherhand, the disease of scepticism which is gripping the minds of Muslims has paralysed them. The sense of dignity and honour in Muslims is so much diminished that they appear to have no qualms in submitting to political doctrines, ideas and methods which kuffaar--the enemies of Imaan-- are spewing out. Muslims are hopelessly failing to withstand the impact of kufr political lessons propagated by left wing politicians. The only interpretation for this sad and dismal state of affairs is our abandonment of Islam. Muslims are therefore left to wallow in mental subjection. The direction offered by avowedly atheistic ideologies are not only accepted without question, but are ludicrously given Islamic sanction by rhetoric couched in Qur'aanic and Hadith terms. The degree of mental serdom among Muslims is complete. But, it is our duty to remind them that their experiment with kufr politics will prove extremely hazardous just as it has proven



## QUESTIONS and ANSWERS

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**Q. My husband mingles with his female cousins. He converses freely and jokes with them. Is such behaviour permissible?**

**A.** It is compulsory to observe hijab (purdah) for all ghair mahrams. Association and frivolous talk with female cousins are haraam.

**Q. My husband is unkind to me. He neglects me and whenever I complain about the wrongs of his mother he becomes angry with me, refusing to speak with me for two or three days. Is his attitude right?**

**A.** Whether his attitude is right or wrong will not assist you. When you know that your complaint about his mother and sisters leads to argument and ill-feeling, then why do you complain. Have Sabr and do not do something which will despoil your marriage. When there is no benefit in complaining, it is then not intelligent to do so. You are only leading your marriage towards destruction. Don't complain about his mother and sister and there will be no need for him to be angry with you. Many wives ruin their marriages by attempting to alienate their husbands from their close relatives. A wife should not speak out of turn. She must not blurt out just anything that comes to her lips. She must think before she speaks. Wrong words can have disastrous effects, especially if the husband is ignorant about Islam and has not received an Islamic upbringing.

**Q. Are Niknaks, Cheese & Onion and Cheese Curls halaal?**

**A.** They are not halaal.

**Q. Four years ago I dissolved my marriage by uttering the following words in the presence of my Imaam and four witnesses:**

"I hereby dissolve my marriage to..... (husband's name) for the following reasons....."

The Imaam who had married us declared my marriage faskh (cancelled). I sent a telegram to my husband, but he never replied. I then married another man and had two children by him. My second husband gave me three talaq. I have now met my first husband who says that our Nikah is still valid because he never gave me talaq. What is my position according to the Shariah?

**A.** According to the Shariah you are still married to the man (your husband whom you refer to as your first husband). A woman cannot dissolve her marriage. Your statement of dissolution is meaningless. In the Shariah the statement you made about dissolving your marriage carries absolutely no weight. Your Imaam is a jaahil and a faasiq. Such a jaahil cannot declare a marriage faskh. Your second 'marriage' was no nikah. You lived in the state of adultery with the second man.

**Q. A new sect which is causing a lot of confusion and controversy has come into the arena in Roshnee, Vereeniging. They call themselves the Murabiteen. They appear to be anti-Ulama and anti-Madaaris. They have a funny way of thikr. Please inform us regarding this sect.**

**A.** We have no information on this sect other than what you and some other brothers have written. It has also been said that this sect is directing its venom against Imaam Abu Hanifah (rahmatullah alayh). We will be able to comment on this sect only after having acquired sufficient information on its beliefs and practices. However, a salient feature of every sect of baatil and dhalaal is the anti-Taqleed stance of the deviates. And, of all the Aimmah-e-Mujtahideen, people of baatil single out firstly Imaam Abu Hanifah for their vituperation. If it is true that the members of this sect are

criticizing Imaam Abu Hanifah, then have certainty that it is a deviated and a baatil sect following the path of Dajjaal. Any movement which preaches beliefs, practices and attitudes which clash with the Tareeqah of mainstream Islam (the Ahlus Sunnah Wal Jama'ah) is necessarily a satanic mutant. It will be one of the 73 sects doomed for Jahannum.

**Q. Is it permissible for Muslims to open their businesses on Eid Days?**

**A.** This will be permissible only after the Eid Salaat. While it is permissible to work and open businesses on Eid Days, it is advisable to rather spend the Day with one's family since Eid is a day of joy. Therefore, if a person is not financially pressed or he has no real need for opening on Eid Days, it is better to take the day off and spend it with his family, not with friends or in any other haraam and nafsani activity or sport. However, the ruling of the Shariah is that it is permissible to trade on Eid Days. One's activities, however, should not become obstacles to one's acts of Ibaadat. This is not exclusive with Eid. There are acts of Ibaadat on a daily basis. Business, etc., should not divert one from executing one's duties to Allah Ta'ala.

**Q. Please let me know if we can keep wedding and other photos concealed in our homes. We only look at these occasionally. In our home it is said that as long as the pictures are not displayed, it will be permissible.**

**A.** Things which are haraam will remain haraam whether concealed or displayed. Regarding pictures of animate objects, all aspects connected with such pictures are forbidden. It is haraam to make pictures, to view pictures, to sell pictures, to buy pictures and to derive mental pleasure from viewing the pictures. It is not permissible to keep these wedding photos whether concealed or not. The Malaaikeh of Rahmat do not enter a home where these pictures are kept.

**Q. In one of your issues you mentioned that it is not permissible to eat anything containing whey powder. Please give details.**

**A.** We had also mentioned that the whey powder which was found to be haraam was whey powder manufactured in England. We do not know the composition of whey powder here in South Africa, hence we do not say that South African whey powder is haraam. Thus far we have not declared South African whey powder haraam.

**Q. My husband wants me to wear short dresses without pants in the house. I have teenage children. Do I have to obey him in this matter?**

**A.** You cannot expose yourself in this manner in the presence of your teenage children. There must be shame and Islamic decorum. Parents have to be examples of virtue for their children. If parents are going to behave in an immodest manner in the presence of their children, they will be exercising a morally destructive influence on their minds. Your husband is wrong and is acting childishly by insisting that you behave so recklessly in front of your teenage children. It is not permissible to obey him in this regard. Yes, in privacy there is no purdah between husband and wife.

**Q. My husband phones escort agencies and speaks with the women. He fantasizes a lot. It appears that he thinks that it is permissible to speak with these women over the phone. Please comment.**

**A.** Zina (fornication) has different categories. Rasulullah (sallallahu alayhi wa sallam) said that the eyes fornicate, the

ears fornicate and the mind fornicates. Your husband's action is undoubtedly fornication of the ears and fornication of the heart and mind. His action is evil and most reprehensible. His action is sinful and if he does not desist from this immoral disease, he will sooner or later find himself committing the ultimate act of zina.

**Q. I am a 12 year old boy doing Hifz. My mother was separated from my father before I was born. I never saw nor knew my father. All of a sudden I received a letter from him from another city. He wants to send me a plane ticket to visit him. He phoned me and during the conversation he told me that he had left mother because she always called him a Bid'ati. When I asked him if what my mother says is true, he replied that my mother does not know anything about bid'at and that there is nothing wrong with qawwaali and festivals like Muharram, etc. From the discussion I am convinced that my father is still practising bid'at. My mother says that my father and his people worship graves. Please advise me. What rights do my father have over me?**

**A.** Although your father is undoubtedly still a Bid'ati, he is after all, your father. You have to respect him and one day if he requires any help, then you should assist him even if he is a Bid'ati. You should make dua for him. For 12 years your mother has cared for you and reared you in the right path. She has even seen to your Islamic studies by having you pursuing Hifz. This is a great treasure for you as well as for your parents in this world and the Akhirah. Since your father is involved in the evil activities of Bid'ah and grave-worship, you should not at this age go alone to visit him. He will most surely endeavour to influence you to accept bid'ah and grave-worship. Ask your father to visit you. Speak very nicely to him and explain that for twelve years you knew only your mother and that now it is not possible for you to come over to visit him without your mother's consent. One day when you are a big man capable of taking care of yourself, you should visit him and be of aid to him in his time of need even if he has neglected you in your childhood.

**Q. Are women supposed to participate in Tableegh from house to house on a weekly basis?**

**A.** Women should remain at home and restrict their tableeghi activities to their children and the womenfolk at home. They should not move from house to house. Public activities are not for women. Islam has not cast them in a public role. They are to remain concealed indoors. It is for this reason that there is neither Jamaat Salaat nor Juma' compulsory on them.

**Q. Many men feel that there is nothing wrong in going out in Tableegh for months, leaving their young wives and families without any mahram male in the house. Is this right or wrong according to the Shariah. When one objects, one is branded as anti-Tableegh.**

**A.** It is wrong to leave young wives alone without a mahram male to care for them. Husbands are violating the Shariah by so doing. If adequate arrangements for the family are not made, it will not be permissible to go on a Tableeghi journey which after all, is not obligatory. On the contrary it is Waajib to care properly--Islamically--for one's family. It is haraam to leave one's wife while non-mahrams have to attend to their needs.

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When a husband departs from home on a journey, be it a holy journey such as Hajj or a Tableeghi journey, it is incumbent on him to arrange with a mahram male to see to the needs and requirements of his family. He should leave adequate expenses or make the arrangements for sufficient expenses for his family during his absence. The present times are times of great fitnah and fasaad. One is no longer safe in one's own home. A woman alone at home is exposed to a variety of dangers. Husbands should not abandon their waajib duties for the sake of a Tableegh activity which is not compulsory. Leaving females alone without having made proper arrangements for their needs and protection is fraught with grave dangers. Now if anyone wishes to interpret this advice as the consequence of anti-Tableegh attitude, then he is responsible for his own stupidity. We are merely stating the Shar'i position whether it be palatable or not to people.

**Q. Can ladies use black hair dye?**

**A.** It is not permissible to use black hair-dye. Red may be used.

**Q. Is it permissible to have cut plants and flowers in the house while we are sleeping?**

**A.** It is permissible.

**Q. What types of surma are permissible to use?**

**A.** All types of surma are permissible provided that it is not a harmful substance. Nowadays some types of surma are extremely harmful for the eyes because money-hungry people who have no care for the health of people use cheap and harmful ingredients. We do not know which kinds are good and which are harmful. You will have to find out from someone who knows about surma.

**Q. Is a person's Namaaz considered void if he has money in his pocket. Money has pictures of people and animals on it.**

**A.** The Namaaz is valid and proper. While pictures of animate objects are haraam, the Shariah makes concessions in cases of need. On the basis of the principles of the Shariah some forbidden acts become permissible because of necessity.

**Q. Is it permissible for our women to involve themselves in raising funds for Musjid and Madrasah projects?**

**A.** What is wrong with the menfolk? Have they become so decrepit and hopeless that they are no longer capable of carrying out their manly duties and obligations? The Musjid is for the Salaat of males. Collecting and raising funds for the Musjid are out-door activities which are haraam for women. Furthermore, these fund-raising schemes organized by flabby men from behind the skirts of their wives are satanic and nafsani plots which shaitaan himself has whispered into the ears and minds of men. These men have no Islamic shame in them. They permit their womenfolk to walk the streets like evil women soliciting funds. They allow their women to stand like lewd women on street corners manning stalls selling cakes and samoosas. Have these men not even a whit of shame and decency left in them? The money raised in this haraam way is evil and unfit to be used in a Musjid project. Such fund-raising activities are totally in conflict with the teaching and spirit of the Shariah.

**Q. Is it permissible for a non-Aalim to be a trustee of a Musjid?**

**A.** As long as the person is suitably qualified for the post, it will be permissible. He should be a Deeni conscious person. He should be a regular performer of Salaat and generally known as a good and upright Muslim. He should be a

man who will unhesitatingly consult with the Ulama and adopt the Shar'i rulings issued by the Ulama. If the man is an arrogant modernist who believes in his opinion and the norms of modernism and liberalism, then it will not be permissible to appoint such a person as a Musjid trustee no matter what worldly academic qualification and how much wealth he may be possessing. It is not permissible to appoint a faasiq to any position of trust.

**Q. Some Muslim parents allow their young daughters to participate in swimming at school and in public pools. The girls wear swimsuits and mix with all types. Please comment on this practice.**

**A.** Our comments will not benefit those who are indulging in such vile misdeeds. Parents who allow the honour and chastity of their daughters to be prostituted in this despicable manner are beyond the point of return. Their Imaan has become dead. They can no longer perceive evil. We can only make dua that Allah Ta'ala saves Muslims from such spiritual calamities. Hidaayah comes from only Allah Ta'ala, and only He knows who must be guided. he says in the Qur'aan Shareef:

**"He knows best who are those to receive guidance."**

The evil of girls in swimsuits in public pools is too manifest to warrant comment.

**Q. If there is not sufficient time to perform the two Sunnats of Fajr, until what time after sunrise should these Sunnats be performed?**

**A.** Until before zawaal time.

**Q. Is it permissible to combine two Salaats because of involvement in trade?**

**A.** It is not permissible to do so. Every Salaat has to be performed in its proper time. Making qadha of Salaat or performing it in a makrooh time for the sake of trade is not permissible. It is sinful to do so. Some people delay their Asr Salaat because of trade and perform it a few minutes before Maghrib. It is sinful to delay the Asr time to this makrooh time. It does not matter how busy one may be in one's business, it is compulsory to perform Salaat on time.

**Q. What is the ruling regarding a person who hears the Athaan but does not go to the Musjid?**

**A.** If he stays away from the Musjid for no valid reason, he will be guilty of a grave sin. Such a person is a faasiq.

**Q. Did the concept of Taqleed exist from the time of the Prophet and the Sahabah?**

**A.** Yes, Taqleed existed from the very time of Rasulullah (sallallahu alayhi wasallam). The Qur'aan commands Taqleed. The first link in the Chain of Taqleed is Rasulullah (sallallahu alayhi wasallam). The Sahaabah made Taqleed of Rasulullah (sallallahu alayhi wasallam). Since no one can ever be on the pedestal of Rasulullah (sallallahu alayhi wasallam), the Qur'aan widens the base of Taqleed for people to adopt after the Rasool. The Qur'aan states: **"Ask the People of Thikr if you do not know."** The first men of Thikr were the Sahaabah. The Taabieen made Taqleed of those Sahaabah who were their Ustaadhs. Thereafter the practice of Taqleed was transmitted from generation to generation. Those who do not know have necessarily to make Taqleed of those who know. Taqleed is thus a Command of the Qur'aan. Islam cannot operate correctly without Taqleed. Those who deviate from the Path of Taqleed, stray towards the road of Jahannum. Dhalaal and baatil are the inevitable consequences of abandoning Taqleed.

**Q. Is Taqleed which is now practised Farz or Waajib or Mustahab?**

**A.** Taqleed has been practised from the earliest times of Islam. Taqleed is Waajib. It is not permissible to stray from the Path of Taqleed. The safety of Imaan is inextricably interwoven with Taqleed.

**Q. Which Imaam did people follow before the four Imaams?**

**A.** There were many Aimmah-e-Mujtahideen before and during the time of the four Imaams. People followed the Imaam under whom they acquired Deeni guidance. Most of the Imaams before the senior Aimmah-e-Mujtahideen among the Taabieen, were the Sahaabah. Thereafter, the Imaams were among the Students of the Sahaabah and thereafter their students.

**Q. Did any of the four Imaams say that people should make Taqleed of them?**

**A.** Your question is very stupid. A person of intelligence should behave intelligently, especially if he wishes to discuss questions of academic and technical import. When an Ustaadh teaches his students, his aim is that they should follow what he is imparting. The great Aimmah-e-Mujtahideen did not engage in teaching the Deen to pass the time, or for sport or to project themselves as great scholars and philosophers. They were the heirs of Rasulullah (sallallahu alayhi wasallam) and taught the Deen so that people follow the Haqq and save themselves from the everlasting calamities and damnation of the Akhirah. They taught so that ignorant people follow. They were the Leaders in Islamic Knowledge and Practice and we are their followers. It is obligatory on the Ummah to follow the Path of Taqleed and cast off the shaitani tricks which the enemies of Taqleed attempt to ensnare Muslims with.

**Q. There is a popular new trend among Muslim women to wear long skirts which they refer to as 'ankle-length'. In this fashion they discard wearing long pants.**

**The skirts fall just above the ankle and even several inches above the ankle. With the swaying of the skirt while walking a portion of the legs is revealed. The large variety of fancy stockings is worn for maximum attraction and have taken the place of pants. Some women even perform Salaat with these skirts. What is the Shar'i ruling?**

**A.** Such skirts are not permissible for two reasons: (1) Tashabbuh bil kuffaar (a style of the kuffaar being emulated). (2) Part of the satr being revealed. The stockings designed for attraction cannot take the place of pants. In fact, it is not permissible for women to wear short dresses in public even if they are wearing pants. The dress should be well below the knees even if pants are being worn. Salaat in the type of skirt described by you is not valid since part of the satr is exposed.

**Q. I am a married woman with six children. ....**

**A.** Your letter is lengthy and your problems with your husband and in-laws difficult. It is not possible for us to entertain such long questions in these pages. Many women have similar problems and write similar lengthy letters. If you provide an address then we shall reply by letter. We are not interested in knowing your name. You may, therefore, withhold your name. But do furnish an address to enable us to reply by letter. Under the

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circumstances there is nothing other than Sabr for you. If you should leave your husband, you will be far worse off. Keep yourself occupied with your children and make dua. Ignore your husband's callous attitude and carry out your duties to him. Allah Ta'ala will reward you abundantly for your Sabr and maybe Allah Ta'ala will guide your husband and open up his mind and his eyes to see the wrong he is doing to you. But, do not dispute and fight with him. You will get nowhere by confronting him with the same attitude he displays to you.

**Q. While making tilaawat of the Qur'aan Majeed should we recite Durood when the name of Rasulullah (sallallahu alayhi wasallam) appears?**

**A.** Durood should not be recited while making tilaawat.

**Q. What is the meaning of satar?**

**A.** Satar is that part of the human body which has to be compulsorily concealed from the gaze of others.

**Q. What parts of a lady's body are regarded as satar?**

**A.** For the purpose of Salaat, her entire body from head to feet excluding the face and hands (from the wrists) has to be compulsorily covered.

At home in the presence of her close relatives (children, parents, brothers and sisters) her arms, face, and hair may be uncovered. In the presence of ghair mahram males, her entire body including her face should be compulsorily covered. In the presence of non-Muslim females, her face may be exposed, but her hair and arms must be covered.

**Q. Should the two raka'ats Nafl after Witr be performed sitting or standing?. Some people perform it sitting believing it to be more meritorious.**

**A.** It is permissible to perform Nafl Salaat even while sitting. However if Nafl Salaat is performed sitting without valid reason, the thawaab is halved. Thus, if one performs the two raka'ats after Witr in the sitting position without valid reason, the thawaab is reduced by half.

**Q. Is it permissible to sell television sets to non-Muslims?**

**A.** Television sets are instruments of evil. Vice and immorality are disseminated by television. It is not permissible to sell such unlawful instruments of evil and immorality to even non-Muslims. Muslims are not permitted to aid sin and haraam.

**Q. How is it Islamically to operate a factorizing business?**

**A.** This type of operation is riba. It is haraam to cash post-dated bills, cheques or 'factorize' accounts in lieu of interest. Since interest is involved, it is not permissible to operate such a business.

**Q. Can a young daughter-in-law go on a journey alone with her father-in-law who is not an old man? The father-in-law also does not perform Salaat regularly nor is he really religiously minded.**

**A.** A father-in-law, even if he is a pious man, is not an adequate mahram for his daughter-in-law. The type of father-in-law mentioned in the question is a faasiq. It is not at all permissible for the daughter-in-law to travel alone with such a faasiq. He cannot be trusted. The Shariah does not trust him. Even a blood-brother who happens to be a faasiq will not be an adequate mahram for a woman on a journey. It is not permissible for a woman to travel alone with even her own brother if he is a faasiq or a man who is careless about Islamic duties.

**Q. Is it permissible for a daughter-in-law to go for Hajj with her father-in-law when her mother-in-law is also with?**

**A.** It is not permissible.

**Q. A man during his illness made a gift of a property to one of his sons. A couple of days later he died. Some people say that since the gift was made in his last illness it is not valid. Is this correct?**

**A.** A gift which a man makes in his maradhul maut (the last sickness from which he does not recover) will be regarded as a wasiyyat (bequest) if the beneficiary is a non-heir. The gift will then be valid up to one third of the deceased's estate. If the gift is more than one third the value of the estate, only one third will be valid. The excess (the amount in excess of one third) will be baatil (not valid). If the beneficiary is a heir, the gift made during maradhul maut will not be valid. If the sickness was his maradhul maut, then the gift in favour of his son is not valid. The property will revert to the estate to be shared by all the heirs.

**Q. Is it permissible for a man to tattoo his body with the Kalimah?**

**A.** Tattooing is described in the Hadith as the writing of shaitaan. It is not permissible to tattoo even if the inscription is the Kalimah. In fact, it will be a sin of an aggravated nature to tattoo the Kalimah or any Qur'aanic aayat on the body. It is not permissible to even recite verbally the Kalimah when one is in the state of nudity. It is indeed evil to tattoo the Kalimah on the body.

**Q. Will it be permissible for a Muslim to financially help with the burial expenses of his non-Muslim parents or other non-Muslim relatives who need such assistance?**

**A.** It is permissible to provide financial assistance for the burial expenses of non-Muslim relatives, but it is not permissible to participate in the funeral service.

**Q. Nafl Salaat is not permissible after Fajr and Asr Salaat. Does this prohibition apply to Sajdah Tilaawat as well?**

**A.** It is permissible to make Sajdah Tilaawat after Fajr and Asr Salaat. However, it is not permissible to make Sajdah Tilaawat after Asr when it is Makrooh time. Makrooh time is about 15 or 20 minutes before sunset.

**Q. Is it permissible for me to give my Zakaat to my father-in-law and mother-in-law?**

**A.** It is permissible to give them your Zakaat. Zakaat may be given to all relatives except one's mother, grandmother, father, grandfather and children and grand-children. If relatives are in need, the thawaab for assisting them even with Zakaat is greater.

**Q. A man has a wife and brothers, but no children. He wishes to make a will in which he leaves half the estate to his wife and the other half to his brothers. Is such a will valid in the Shariah?**

**A.** The will is not valid. His wife is entitled to one quarter of the estate. The remaining three quarters will be inherited by his brothers.

**Q. Please advise us on the direction of the Qiblah from Marion in the United States. Some turn left from east and some to the right. What is the right direction?**

**A.** The direction of the Qiblah from Marion, in the United States is 10 degrees south of east, i.e. from the east veer towards the right 10 degrees. Those who turn left, i.e. north of east are not facing the Qiblah.

**Q. Is the custom of wearing a special wedding dress permissible in Islam?**

**A.** The custom of wearing a special wedding dress is a practice of the kuffaar. It is not permissible for Muslims

to adopt such customs of the kuffaar.

**Q. I was involved in a car accident in which the other man's car was damaged. However, I deem myself to be innocent. It was the other man's fault, but the judge, in my opinion, was biased in favour of the other man. The court ordered me to pay R100 per month. The damage exceeds R8000 and escalates yearly with interest. I have been advised to obtain interest money from relatives and friends who have savings in the bank. Can I pay the court order with interest?**

**A.** Yes, it is permissible to pay the court order with the interest.

**Q. Are Muslims allowed to eat at non-Muslim restaurants if only fish and vegetables are eaten?**

**A.** It is not permissible for Muslims to eat at non-Muslim restaurants.

Non-Muslims cannot be trusted with matters pertaining to halaal and haraam.

**Q. Is Juma' Salaat valid in a place where daily Salaat is not performed, but which is made available for only Juma' Salaat?**

**A.** Juma' Salaat is permissible and valid in such a place. The condition of Ithnul Aam (general permission) pertains to only Juma' Salaat. As long as everyone has permission to perform Juma' Salaat in a place, the Salaat will be proper.

**Q. What is the minimum mehr (dowry)?**

**A.** The minimum mehr is one troy ounce of silver or its price which nowadays is approximately R15 (about 5 dollars). This is in terms of the Hanafi Math-hab. According to the Shaafi Math-hab it could be less--any amount mutually agreed on.

**Q. We have no children of our own. We have one adopted daughter. My husband has brothers and sisters. Does our adopted child inherit in my husband's estate?**

**A.** An adopted child does not automatically inherit in the estates of its foster parents. However, a bequest (wasiyyat) could be made in favour of the child. The wasiyyat cannot exceed one third the value of the estate. Whatever remains after the wasiyyat will be inherited by yourself (one quarter) and the balance will be divided among your husband's brothers and sisters with each brother acquiring two shares and each sister one share.

**Q. Crayfish, lobsters and prawns are not permissible for Hanafis although they are permissible for Shaafis. Is it permissible for a Hanafi host to serve these to his Shaafi guests?**

**A.** It is not permissible for a Hanafi to serve these items to Shaafis although these are permissible in the Shaafi Math-hab. Since all sea animals besides the fish are haraam for Hanafis, it will not be permissible to serve what we believe to be haraam to Shaafis.

**Q. What should I do if a Shaafi friend invites me and crayfish is served? How can I refuse to eat the food which a Muslim brother serves? Will I not be insulting him?**

**A.** What will you do if a Muslim brother serves dog meat or pork to you? Will you eat it?

**Q. Is it permissible to deduct administration fees from Zakaat? If I give R100 for example as my Zakaat payment and the collector deducts R10 for expenses, will this be proper?**

**A.** It is not permissible to deduct any kind of expense from Zakaat money. The full amount has to be distributed to the poor and needy. The amount deducted will remain Zakaat unpaid.

**Q. Some Zakaat-collecting organizations pay their officials part of the Zakaat funds as wages. Is this permissible?**



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**A.** It is not permissible to use Zakaat funds to pay wages. Zakaat is not discharged in this way. Using Zakaat to pay wages is misappropriation of Zakaat funds.

**Q.** My problem is that I am an asthmatic and I am obliged to use a Ventoline inhaler. During Ramadhan I have to use the inhaler quite often while I am fasting. If I do not use it I suffer because of short breath. What is the position of my fasts?

**A.** If the Ventoline inhaler emits vapours then the fast breaks. However, if your condition is such that you just have to use the inhaler, then you will not be committing any sin by using it. The fasts will, however, not be valid. If your health recovers, you will have to make qadha of the missed fasts. If your health does not improve and you have no hope of being able to fast, then you should pay the Fidyah (compensation) for the missed fasts. The Fidyah for each fast of Ramadhan is the same as the Sadqah Fitr amount which is three rands or the price of 2kg of bread flour. The Fidyah should be given to the poor--Muslim poor.

**Q.** Is it permissible to make Qurbaani of castrated and tailless animals?

**A.** Tailless animals are not permissible. Castrated animals are permissible.

**Q.** My future wife is a Shaafi while I am a Hanafi. After marriage should I ask her to adopt the Hanafi Math-hab so that there be greater compatibility in the home?

**A.** It is not permissible to induce her to abandon her Math-hab. Math-hab cannot be trifled with. One may change one's Math-hab only for a Deeni reason. If one is ignorant of the teachings of one's Math-hab and a teacher in the Math-hab is not available to guide one, then only may one adopt another Math-hab of Haqq to enable one to practise the Deen correctly. Compatibility is not a valid reason for renouncing one's Math-hab.

**Q.** Is it permissible to work in a government taxation office as a clerk whose duty it is to prepare summonses to prosecute defaulting taxpayers?

**A.** Government taxation is haraam. The imposition of taxes on people is regarded by Islam as an act of zulm (injustice). It is, therefore, not permissible for a Muslim to work in a capacity which aids in zulm. To work in an office as a clerk furthering the aims of an unjust institution is not permissible.

**Q.** Our Musjid fund has accumulated a considerable amount of interest on the money in the bank. Can we give the interest as a loan to Muslims in debt?

**A.** The interest has to be eliminated. It should not be given as a loan. The haraam interest may be given to the poor or it should be given to those in debt, not as a loan.

**Q.** I am married in community of property. How will this affect the distribution of my estate after my death? How could the position be corrected?

**A.** In view of the community of property arrangement an Islamic will is not valid in this country. You should change the system of your marriage. An application will have to be made to court for cancelling the community of property. You will have to go to an attorney to assist you in this matter. It is possible to have the community of property cancelled. If need be, you may then enter into the Ante-Nuptial Contract arrangement which excludes the accrual clause. If you are going to proceed with this matter and adopt the Ante-Nuptial Contract, you must ensure that the accrual system is excluded otherwise you will encounter the

same problem. We have prepared special Ante Nuptial Contract forms. If you require one, do not hesitate to write. Meanwhile, to absolve you in the Eyes of the Shariah, you should explain to your heirs that they should ignore whatever distribution of the estate the kuffaar authorities order and proceed with the distribution in accordance with the Shariah. They may consult any Aalim or body of Ulama to obtain the Shar'i distribution of the estate.

**Q.** According to Shaafi Fiqh a Qurbaan animal has to be divided into three parts. Recently here in Malawi we have been told that this is not correct. It is claimed that the slaughtered animal should be left at the wayside. Animals and people may take as they please. Please enlighten us.

**A.** This claim is baseless. According to the Shaafi Math-hab the Qurbaan meat should be divided into three parts. This is also according to the Hanafi Math-hab. According to the Hanafi Math-hab the division into three parts is Mustahab. One part for oneself, one part for friends and relatives and one part for the poor. Even non-Muslims may be given Qurbaan meat in terms of the Hanafi Math-hab. The following differences should, however, be noted in terms of the Shaafi Math-hab:

(1) It is not permissible to retain more than one third for oneself whereas in the Hanafi Math-hab the whole carcass may be retained for personal use.

(2) Qurbaan meat may not be given to non-Muslims.

(3) If one does not wish to keep one third of the meat for one's own use, it is necessary to eat at least one morsel of the Qurbaan meat.

**Q.** I have observed that some Muslims when slaughtering the Qurbaani animal blindfold it by wrapping a cloth over its eyes. Is this method correct according to the Shariah?

**A.** The practice of blind-folding the animal before slaughtering is un-Islamic and not permissible. It implies that Rasulullah (sallallahu alayhi wasallam) was unaware of this method which these errant persons consider to be humane. If this method was indeed humane, Allah Ta'ala would have ordered Rasulullah (sallallahu alayhi waallam) to have adopted it. In fact, the animal will be plunged into greater fear by blind-folding it. The sudden darkness forcibly effected will terrify it more than the act of laying it down for slaughter since it is not aware of the impending event of thabah. But, by blind-folding the animal it is unnecessarily subjected to greater fear. It is not permissible to introduce new-fangled methods to the Islamic system of thabah.

**Q.** I am in business with my cousin. A Mufti has informed him that it is permissible to insure the stocks. Is insurance permissible?

**A.** Insurance is haraam. The Mufti erred grievously in his fatwa.

**Q.** Is it permissible to have a conversation with a girl with the view of approving her for marriage?

**A.** It is permissible to see a girl with a view to marriage, but speaking to her and being alone with her are not permissible.

**Q.** Are marine fats halaal?

**A.** For followers of the Shaafi Math-hab all marine fats are halaal. For followers of the Hanafi Math-hab marine fat will be halaal only if derived from fish.

**Q.** The soul and the nafs—are they the same?

**A.** They are not the same. The soul (rooh) is a celestial and a superior substance. It is distinguished from the nafs which is an evil propensity whose abode is below the navel in the human body. The location of the Rooh is on the right side in line with the heart. The nafs is a grossly evil capacity which drives man to nothing but evil. In its evil and rebellious stage it is known as Nafs-e-Ammaarah because it commands only evil and transgression. By Mujaahadah (striving against its dictates and denying it is evil pleasures) it becomes subdued and recognizes a degree of goodness and the need to rise above the evil and satanic desires. By the permanent process of Mujaahadah the nafs passes through various stages of development and reformation.

The Rooh is the actual life-giving entity. Very few have been given knowledge about the Rooh. About the Rooh the Qur'aan says:

"They ask you about the Rooh. Say: the Rooh is among the Commands of my Rabb, and only a few have been given knowledge about it."

The Rooh reacts under the direction of the Aql (Intelligence) and the Nafs (the evil propensity). If the Aql in man predominates and is able to restrain and subdue the Nafs, the Rooh becomes elevated and soars higher and higher into the spiritual and intellectual realms. On the otherhand, if the Nafs succeeds in asserting its base and bestial influence over the Rooh, the Aql failing in its obligation, then the Rooh degenerates. It becomes corrupt and is debased. It falls to levels lower than the level of even beasts.

In its highest stage of spiritual development which has no ceiling, the Nafs is described as Mutmainnah (at peace, at rest in the state of tranquility) where it automatically acts obediently in submission to Allah's commands. It then has donned a spiritual mantle. But even in that stage of high spiritual development, the devotee of Allah Ta'ala has to keep a constant guard over his Nafs. The Nafs is liable to again degenerate and revert to its former self of base and crass materialism and bestiality. Thus, the struggle against the Nafs is a perpetual one. It is an ongoing process which endures until man is in this earthly abode, hence Rasulullah (sallallahu alayhi wasallam) described the struggle against the Nafs as 'Jihaad-e-Akbar' or the Greatest Jihaad.

**Q.** A woman whose husband has died has no source of income. Family members support her. Zakaat money is also given to her. She has no money, no savings but owns gold jewellery valued a few thousand rands. Is it permissible to give her Zakaat?

**A.** It is not permissible to give her Zakaat. Zakaat is not discharged by giving it to her. Since she possesses gold jewellery more than the Nisaab amount, Zakaat should not be given to her. She will have to sell her jewellery and use the money. A person who owns the Nisaab amount in excess wealth may not be given Zakaat.

**Q.** A man had two wives. Most people were not aware of his second marriage. He held this information from most people. His will although set out in terms of the Shariah does not make provision for his second wife. Is it Islamically binding on the other heirs to give her the share which the Shariah has decreed for a wife?

(To page 12)

# THE VALUE OF QARDH

"And if he (your debtor) is hard-pressed, then grant him extension until it becomes easy (for him to pay). And, if you make sadqah (of the debt), it is best for you if (only) you know."

(Aayat 280 Surah Baqarah)

"And fear such a Day on which you will be returned to Allah, then every person will be compensated for that which he had rendered and they will not be wronged."

(Aayat 281 Surah Baqarah)

While riba is shorn of blessings and cursed, qardh (loan given) and kindness to debtors are acts of tremendous thawaab and blessings. The Qur'aan Majeed says:

"Allah destroys riba and increases sadaqaat."

In the aayat cited above, viz. No.280 of Surah Baqarah, Allah Ta'ala apprizes us of the merits and thawaab of showing kindness to debtors. The aayat teaches Muslims a wonderful lesson in relationship with debtors. Kindness shown to debtors is an act of lofty ibaadat which countenances the Pleasure of Allah Ta'ala. The Qur'aan in giving us the lesson of kindness to debtors, instructs creditors by way of Command to grant hard-pressed debtors an extension of time until payment becomes easy for them. The Qur'aan advises that latitude in the extension granted should be until such time that the debtor finds it easy to pay. Such extension granted is an act of high merit--a lofty ibaadat--rewardable with the Pleasure of Allah Ta'ala, with remission of sins and with colossal thawaab in the Aakhirah. The compensation for granting the debtor ample time is not the miserable and haraam riba known as 'extension fees' which even some Muslim traders charge. In justification of such haraam charges they tender the untenable excuse of having to pay bank charges on overdraft, etc. Islam does not accept such baseless and flimsy pretexts for causing suffering to hard-pressed debtors.

The Qur'aan Majeed goes further than commanding mere extension of time. The above aayat in fact exhorts the waiving of the debts. This is the best course if one can afford it. Stating it to be the best course, the gracious aayat says that waiving the debts--absolving the debtor of the debt--is an act of Sadqah which "is best for you if only you know" of the great rewards in store for you in the Aakhirah. Besides the assured rewards and Divine Pleasure in the Aakhirah, the effect of Allah's Pleasure will pervade even the earthly life of the generous and kind creditor. His act of kindness will never go to waste, neither here on earth nor in the Aakhirah. In ways which he may not perceive, Allah Ta'ala will bless him with abundance in a variety of ways.

## CARELESS ATTITUDE

Muslims--even good and pious Muslims who make concerted efforts to lead a religious life--exhibit a very careless and an indifferent attitude with regard to the sadqah of waiving debt, giving loans and granting extension of time to hard-pressed debtors. In their minds they have categorized trade and commerce as a sphere which is beyond the scrutiny of the Shariah, hence it is observed that pious Muslims also behave like kuffaar capitalists in their dealings with debtors

and struggling brothers who require a loan now and again. When a debtor defaults, patience is cast overboard and he is dealt with harshly. Threats of legal action and even verbal abuse are the common reactions of creditors whose hearts have become hard as stone, nay harder than stone. The Qur'aan depicts the hardness of the heart in the following vivid terms:

"Then your hearts became hard thereafter. Thus they (the hearts) became like stone or harder, for verily, out of stone flow forth even rivers. And, verily, some stones split open and water gushes therefrom. And, verily, some stones roll down (from high ground) in fear of Allah." (Surah Baqarah, ayat 73)

The hardness of the heart blurs man's Deeni and moral perceptions. When afflicted by the malady of hard-heartedness, he cares not one whit whose heart he breaks by riding slipshod over the feelings and sensitivities of his bretheren. Money has become the almighty and the all-important goal which must be pursued at all costs. But, such a manner is not associated with the Office of Imaan. A heart in which is embedded Imaan should never behave in this callous manner. It does not behove a Muslim to be so abrasive that the Call of Allah Ta'ala to act generously with hard-pressed bretheren is roughly shrugged off by the presentation of a variety of lame pretexts to soothe the conscience in attempts to justify what Islam does not regard as just and kind.

## SADQAH?

Muslims do accept that acts of Sadqah are meritorious and rewardable, hence they do resort to Sadqah and charitable acts in general. But, in spite of the fact that Allah Ta'ala, in the Qur'aan Majeed, describes waiving of debt and granting of extension as being the best Sadqah, and in spite of Rasulullah (sallallahu alayhi wasallam) having emphasised the greater virtues of giving Qardh (loan), Muslims have excluded these noble acts from their list of charity. Since they do not consider giving a loan or making it easy for a debtor to be acts rewardable in the Aakhirah, they tend to exhibit a harsh attitude and considerable hardness of heart when a loan is asked and when a debtor finds it difficult to pay. Yet, the very same persons are capable of contributing large sums into such avenues which they believe to be Sadqah and Lillaah for which they will acquire thawaab. It is often observed that a wealthy man who spends ostentatiously on public acts of charity such as building Musjids and contributing to organized welfare work spearheaded by prominent personalities in society, finds it very difficult to give even a small loan in private to a hard-pressed brother. What is the reason for such seemingly inexplicable behaviour? Inexplicable because the apparent motive for contributing large sums of money to charities which sometimes do not enjoy priority, is to gain thawaab from Allah Ta'ala. If the motive is sincere, then obviously, the Muslim will turn his gaze to the most profitable way of gaining thawaab. Even though he may be told that giving a loan is one of the best forms of Sadqah and

that Islam promises a superior reward for a loan, his heart does not view such exhortation with favour. Rather than opt for the maximum and superior thawaab, he prefers to divert his money into an avenue which in his mind is the best charity. He does so in total disregard of the Qur'aanic exhortation and Command to aid the hard-pressed servants of Allah, thereby gaining the "best" thawaab. In this regard Rasulullah (sallallahu alayhi wasallam) said that on the Night of Mi'raaj he saw inscribed on the Portals of Jannat that the thawaab of giving a loan is ten times more than giving Sadqah to the poor. In one narration it is said that a loan given is superior in thawaab to the thawaab of Sadqah by 33 times.

If the motive underlying charitable contributions by the wealthy is sincere--for the sake of only Allah Ta'ala--then why would a Mu'min ignore the act of greater thawaab and resort to an act of lesser thawaab even though such an act may not enjoy priority or urgency? This attitude demonstrates that most wealthy persons who make charitable contributions are not motivated by the desire for the acquisition of thawaab and Divine Pleasure. While they will superficially convince themselves that their acts of charity are sincere, they fail to detect the trick of the nafs and the snare of shaitaan. A Mu'min interested in Allah's Pleasure and thawaab in the Aakhirah will never demonstrate a behavioral attitude which smacks of unkindness, harshness and disregard for the hardships and difficulties of other Mu'mineen.

In Ma-aariful Qur'aan it is said:

**"In a Hadith narrated in Tibraani it is mentioned that a person who desires the Rahmat of Allah's Shade over his head on that Day when there will be no shade other than Allah's Shade, should deal kindly with a hard-pressed debtor or he should waive the debt."**

This Hadith amply illustrates the tremendous transcendental value of giving a loan and refraining from making harsh demnads for repayments. In the face of such great rewards and Divine Pleasure, the penchant for spending ostentatiously in works of charity is a bit questionable. Why would the Muslim forgo such immense thawaab which even a small loan will vouchsafe for him and then pretend to be spending for the sake of thawaab in other works of charity of lesser importance?

Another narration says that whoever wishes his duas to be accepted and to be relieved of his misfortunes which may afflict him, should grant extension of time to a hard-pressed debtor.

Now when granting loans, waiving debt and showing kindness to debtors are acts of such considerable reward, it is not intelligent to treat it less than Sadqah, especially when the Qur'aan has designated the act of waiving debt as 'Sadqah'. Aayat 280 of Surah Baqarah commands kindness and generosity to debtors while the very next aayat (No.281) warns us of the fearful Day of Qiyaamah. Those who ignore the commands, advices and exhortations of Allah Ta'ala should not lose sight of the fact that they will receive due compensation for their misdeeds on the Day of Reckoning which is not very far off. It will commence with Maut.

# UNHAPPY MARRIAGES

The numerous letters which 'The Majlis' is receiving from wives pouring out their stories of sorrow and grief are indicative of the unhappiness which prevails in a great many homes in Muslim society of today. Husband injustice, cruelty, indifference, infidelity and persecution by the mother-in-law are common causes of unhappiness usually portrayed by wives who feel themselves wronged by their husbands.

It is quite clear that the main causes for the misery are:

- (1) Gross ignorance of the Shariah on the side of both husband and wife
- (2) Obstinancy, malice and spite of wives.

The fault for the unhappiness in the majority of cases is that of both partners. In view of the large-scale ignorance of the Shariah's requirements by even husbands who are supposed to be religious, the wife should not expect a solution for her problems by insisting and harping on rights, duties and obligations. When a husband is ignorant of the Shariah and when there was no Islamic training since childhood, it will be naive to expect the husband to respond favourably to Naseehat (admonition). Lack of concern for the Akhirah makes people oblivious of the rights of others. Since the husband is usually the dominant partner, the wife should understand that her display of obstinacy and her vociferous demands for fulfilment of obligations, which the husband should honour in terms of the Shariah, do not provide a practical solution for the misery and unhappiness which frequently lead to divorce with its resultant calamitous consequences, especially in so far as the children are concerned.

Wives, even if their complaints are just and right, should ask themselves: How much did I contribute to achieve happiness in the home? She should also reflect over the causes which bring about her unhappiness. In the majority of cases it will be found that wives have alienated the feelings of their husbands by their malice, spite and obstinacy. In the attempt to assert their womanish attribute of jealousy and malice they behave spitefully towards their husbands and utter such hurtful statements which turns away the hearts of their husbands. The husband being ignorant of the Huqooq of his wife and having no Islamic environment in the home reacts with temper. The stage for the breakdown of the marriage is thus set. Wives feel that if they are right, they are entitled to blurt out just anything which comes to their tongues. They refuse to exercise restraint. They embark on a process of nagging, intransigence and spiteful utterances. But, then they find themselves sitting crying and bemoaning their lot. Yet, if they had acted with humility and restraint, they would have saved the situation. With Sabr they are able to win over their husbands. Instead, they opt for a slanging match in which they undoubtedly outclass their husbands in vituperative outpourings. While they may derive temporary satisfaction over their victory in the slanging match, they little realize that they have perpetually lost the former love of their husbands. Even after the quarrel has been patched up, wives should remember that the feeling in the husband's heart will NEVER be the same. An intelligent husband will not show this. But, it is most difficult to repair the crack sufficiently for it to disappear. When a further argument develops, the crack widens.

Some wives behave very spitefully towards the relatives of their husbands. They visibly show their ill-manners and spite for the husband. This attitude will most certainly create disgust in the heart of the husband for his wife even though he sometimes tolerates her unkind and unjust attitude. A wife should remember that when she decided to marry, it implied that she will leave her home, her parents and her family, and start a new life with her husband, his parents and his family. It is, therefore, most unbecoming of her to attempt to create a rift between her husband and his family members. But, many wives fail to understand this important fact necessary for the happiness of her married life. She expects her husband to be courteous and kind towards her relatives while she will sulk and nag when he renders acts of kindness, which are obligatory, to his relatives. A man does not marry with the idea of severing his ties with his family. But some wives expect him to do so. In the effort to achieve their aim they only succeed in alienating their husbands.

Some wives again expect their husbands to spend all his money on them alone. She is not prepared to see her husband assisting his relatives financially. Such spiteful and selfish attitude is unjustified and will only bring unhappiness for the wife. A man's relatives also have rights over him. The wife should not run away with the idea that her husband has duties and obligations only with regard to his wife and children.

Most wives who are unhappy contribute very little towards their own happiness. While the husband goes out of his way to satisfy his wife and make her life comfortable, she has only complaints and is an adept at nagging and sulking. When she finally realizes that her husband has no longer feelings of love for her, she forgets that she in actual fact had spawned her husband's dislike for her. The ignorant husband whose feelings of love have been alienated, now becomes indifferent and he even neglects the Waajib Huqooq of his wife. No matter how much she then clamours for the fulfilment of her rights, she will miserably fail because of the ignorance of her husband. If the husband happens to be an intelligent person who understands the demands of the Nikah, he will not fail in his obligatory duties. He will discharge these in spite of having no feelings of love for his wife. Different men will react in different ways.

A wife should understand that she has to be subservient to her husband even if he fails to discharge the rights of the Nikah, although there are very few husbands who fail in the duty of discharging the basic demands of the Nikah contract. Most husbands, even those who have lost their love for their wives, usually provide more than what they are actually required by the Shariah. The wife is supplied with all the luxuries and comforts which he can offer, but appreciation and gratitude are rare among women. A simple wrong in her opinion committed by her husband will cause her to forget years of love and comfort given to her. She should then not expect to be able to retain her husband's love. A wife who is unable to hold the love of her husband has herself to blame. There is something drastically wrong with her behaviour and attitude. She should examine herself and her ways and make changes for her own happiness.

When a problem arises, she should make it her duty to find out the cause of the problem. What brought about the anger in her husband? She must pin-point the cause and eliminate it, even if she believes herself to be right and him to be wrong.

## RASULULLAH SAID:

- \* O woman! Behold! He (your husband) is either your Jannat or your Fire."
- \* The **la'nat** (curse) of Allah is on a woman who is angry with her husband.
- \* A woman who dies whilst her husband is pleased with her, will enter Jannat.
- \* The fragrance of Jannat is prohibited for a woman who asks her husband for divorce.
- \* The best woman is she who makes her husband feel happy when he glances at her. She obeys him when he instructs her. She does not oppose him in regard to herself and her wealth by doing what he dislikes.
- \* There are three types of persons whose Salaat is not accepted nor does any of their good deeds rise (towards heaven for acceptance).....(Among these three, one is) A woman whose husband is angry with her.
- \* If I had to order anyone to make sajdah for any person, I would have commanded the wife to make sajdah for her husband.

## INGRATITUDE OF WIVES

Once Rasulullah (sallallahu alayhi was allam) said: "O assembly of women! Give charity, for verily, I have seen you to be the majority of the inmates of the Fire."

Someone asked: "O Rasulullah! Why?"

Rasulullah (sallallahu alayhi wasallam) said: "You curse in abundance and you are ungrateful to your husbands."

## OBEDIENCE TO HUSBAND

The great stress the Shariah places on subservience and obedience to the husband is borne out by the fact that it is not permissible for a woman to engage in Nafl fasting and Nafl Salaat in abundance without the consent of the husband. If she started a Nafl fast and her husband orders her to break the fast, she is under Shar'i obligation to comply with her husband's wishes. Furthermore, she can make qadha of the fast thus broken only when her husband instructs her to do so or in the absence of the husband. Islam has given priority to the husband's wishes. Even Nafl acts of Ibaadat are relegated to a secondary role for women. There is greater spiritual gain for a woman by obeying her husband than by involvement in Nafl acts of Ibaadat.

## PIOUS WIFE

Rasulullah (sallallahu alayhi wasallam) said: "The whole of the world is temporary benefit. The best of the transitory benefits is the pious wife."

"The woman who performs the five daily Salaat, fasts the month of Ramadhan, guards her chastity and obeys her husband, can enter Jannat by whichever portal she wishes."

## WOMAN'S PIETY

A fundamental constituent of a woman's piety is her obedience to her husband. Abundance of Nafl Ibaadat minus obedience to her husband will not make a woman pious. The Pleasure of Allah for her is in her husband's pleasure.



From page 1

# THE DIRECTION WHICH MUSLIMS MUST FOLLOW

hazardous and a grim failure in India where Muslim blood literally flowed in street gutters and dyed red Musajid walls on the eve of so-called freedom from British tyranny and oppression. Muslims had miserably failed to understand that the displacement of one kufr establishment to make way for another kufr establishment is not freedom in the Islamic sense. It is nothing but self-deception. And, in the Indian experiment with Hindu bed-fellows, Muslims had failed to discern the fact that British Raj was the lesser of the two evils. In the place of British Raj came the Raj of the iconoclasts. The consequences of iconoclastic zeal are manifesting themselves on a daily basis in India. Such shaitani zeal desires Muslim blood to satiate its inordinate craving, and that is what we observe in the so-called free India--Muslim blood has become a cheap commodity. Does the Muslim community wish for the re-enactment of the Indian scene here in South Africa?

## OUR WEAKNESS

The Muslim community should divest itself of the idea that our weakness stems from our being the minority or from a dearth of material resources. This is a great deception which godless politicians masquerading as Muslims are propagating. Muslim weakness and degradation are on a universal scale in spite of Muslims being the masters of vast wealth and having fully submitted themselves to the acquisition of western sciences. The rein of Muslim governments are not in the control of orthodox Ulama. Therefore, no one can justifiably claim that the Ulama are exercising a restraining influence on the community. It cannot be asserted that the Mullahs are holding back Muslims from material progress. Muslims have long ago abandoned Islamic restraint. They have projected themselves from Islamic confinement and from the fetters of the Shariah and even their girls are competing with their kaafir and immodest western counterparts in universities and in almost every earthly sphere in gross and flagrant violation of the Laws of Allah Ta'ala. Almost every Muslim child in the community--girls and boys--is pursuing western scientific education in exactly the same way and style of the kuffaar.

On a global scale, all Muslim governments are manned by fussaag and fujjaar who fully and determinedly espouse the cause of western materialism and technology. There is no shortage of money and ammunition among Muslim nations, especially the Oil Nations. But, despite their total emulation of the west, despite their total embrace of western sciences, they remain dismally weak and spineless. They are impotent and wholly incapable of standing on their own legs. The kuffaar are their masters and they are obliged to dance to the tune of the kuffaar powers which pull the strings.

Muslims should open up their eyes and their brains and reflect. Our weakness is not the consequence of lack of material resources. Our degradation is the consequence of our abandonment of the Deen. As long as we will intransigently cling to our un-Islamic life-style and look askance for guidance to kuffaar, we should not expect to emerge as a community with honour and dignity, capable of standing on our legs in the face of kuffaar onslaughts. We abandon the Deen and Allah Ta'ala will abandon us. There is no way but the Deen for us.

## TO OUR AID

Muslims should understand very clearly that in our times of distress and need, when the tentacles of the kuffaar will be closing in on us, no one will come to our aid. No one can come to our aid. Neither those on the left nor those on the right nor those in the centre. We shall have to stand all alone and face whatever calamity is to come. For a minority--a small minority--such as the Muslim community to stand up in its defense against marauding hordes bent on destruction, the requirement is a strong Roohaani capacity which we most definitely lack. It is such a spiritual capacity which Muslims must at all costs cultivate. It is imperative that Muslims become more conscious of the Deen and introduce Islam fully into their daily lives so that a Roohaani capacity which ushers in Divine Aid is cultivated in us. Muslim success throughout history, wherever they were, was wrought by the Roohaani capacity which they had developed. With the eroding of that capacity set in the decline and the final fall of the Ummah. We are today nothing but vassals of the kuffaar, but we choose deliberate blindness.

## SALAAT

The very first institution which has to be upheld correctly for the cultivation of the required spiritual capacity is Salaat. Muslims have miserably failed to uphold even this very important and fundamental practical duty which Islam imposes on us. Its importance is such that Allah Ta'ala states in the Qur'aan that the establishment of Salaat is a necessary corollary of Islamic political domination. Thus, the Qur'aan says:

**"(The believers are) those who establish Salaat, pay Zakaat, command righteousness and forbid evil if we grant the political power in the earth."**

The object of political power is to establish Allah's Word here on earth. But, Muslims are demonstrating their total indifference towards Salaat. When they lack the spiritual capacity for even upholding this fundamental practice of Islam, what can be expected of them? The Musajid are empty. Take a survey, especially during Fajr. It is indeed a crying shame that those who proclaim vociferous political slogans and speak of oppression and injustice are unable to rise from their cosy beds in the morning to render their obligatory dues to Allah Ta'ala. What great things can one expect from such effeminate people? What sacrifices can such people offer when they are unable to sacrifice the warmth of their beds to perform their Fardh Salaat with Jamaat?

The bottom line for achieving the necessary Roohaani capacity is to fill the Musajid for the five daily Salaat. If this cannot be achieved, Muslims may forget about Divine Aid. Allah's aid will not be at hand for Muslims who fail to strive to spiritually reform and develop themselves. If they fail in their very first test--Salaat--then it is impossible for them to achieve success in any domain. To this Allah is Witness. He will withhold His help from us if we fail to make ourselves conscious of the Akhirah. Such consciousness can be instilled in us only by organizing our daily lives in strict conformity with the Shariah. When Allah Ta'ala withholds His help, then "who else is there to help us?" The Qur'aan has

put this question to us so that we understand that Muslims have no friend other than Allah. The whole world with its multitudes of kuffaar stand like hawks ready to swallow Muslims and their lands, but Muslims pass their time in neglect and complacency.

## PIN-PRICKS

It is among the Ways of Allah Ta'ala to jolt us into alertness. Allah Ta'ala is loathe to punish us. Divine Wrath is only the very last resort. He firstly afflicts us with little trials to awaken us from our lethargy so that we remedy our decadent ways of life. When such little trials are ignored and effective steps are not instituted to eliminate the corruption from our midst, Divine Wrath overwhelms the community in the form of such calamities which become unbearable. When disasters of great magnitude overtake Muslims, their pious men will supplicate to Allah Ta'ala, but their duas will go unheard. Such merciless kuffaar will become rulers who will show no respect for our elders nor mercy to our little ones. Such developments have already been witnessed in many a Muslim community. Such developments are an on going process. It takes place even today in India, in Sri Lanka, in Kashmir, in Palestine and elsewhere. Muslims are murdered and slaughtered in cold blood. The honour of our womenfolk is pillaged and plundered by merciless kuffaar who revel in the commission of atrocities. But, we remain blissfully complacent.

Here in Port Elizabeth, not so long ago, we felt a small pin prick in the form of the mob-violence unleashed by political anarchists. But, truly speaking, it was nothing compared to the misery which Muslims are suffering elsewhere at the hands of kuffaar rulers who single out Muslims for wholesale slaughter. While the recent unrest here was an eye opener, it was not a calamity in the way in which other Muslims elsewhere know calamities. Allah's aid was at hand and He protected us. The unrest was a mere warning for Muslims to become alert and prepare themselves.

## MUSLIM PREPARATION

The first and foremost requirement in the programme of Muslim preparation is Roohaani development. Muslims can prepare themselves physically and materially their entire lives; they may acquire material resources in abundance and possess even superior technology, but never will they succeed if they lack the necessary spiritual capacity. Islam requires greater emphasis on development of Imaan. This is what Rasulullah (sallallahu alayhi wasallam) struggled to acquire for the Sahaabah in the first 13 years of the mission of Risaalat. For 13 long years he worked on only the Imaan and Salaat of the Sahaabah. The emphasis was on only the purification of the soul and the strengthening of Imaan. Once this goal was achieved, everything else fell into place automatically. It was then only success upon success. It is now imperative that Muslims turn in greater degree to the Deen. Pursuit of wealth and worldly position should not become their goals. If they fail to sacrifice now, a time will come when everything will be rudely snatched from them. Allah Ta'ala commands us in the Qur'aan: **"O People of Imaan! Become the helpers of Allah."** His help will then be at hand.

## ISLAMIC FESTIVAL?

An 'Islamic Festival' is being planned for next year. According to the planners the aims of the proposed festival are:

- \* To restore the dignity of the Ummah by involving the youth in Muharram, Al-Quds, Fitness week, etc.
- \* Restore 'Islamic value systems'.
- \* To establish an Islamic media network.

Modernist 'doctors' of the Ummah every now and again produce some perscription for the ills of the Ummah. Every perscription which our modernist bretheren prepare exhibits their stark mental serfdom. In all their activities they seek to follow and emulate the West. 'Muharram day', 'Al-Quds day', 'Fitness week', etc. are all silly western ideas which awe Muslims who have lost their Islamic bearings. What in reality is 'Al-Quds day'? And what is 'Fitness week'? These festivals of show and pride are in conflict with Islamic teaching and Islamic spirit. Islam does not propagate such western methods.

The dignity of the Ummah can never be restored by a frivolous and silly festival organized in imitation of western kuffaar ways. We become strong spiritually and physically by observing the commands of Allah Ta'ala and by adopting a life-long struggle (Mujaahadah) against the lowly nafs. The type of western festival which is being planned can never create in a Muslim Islamic spirit. It will merely be a pastime in which there will be ample time for persons of arrogance and pride to project themselves in pursuit of self-agrandizement.

A couple of spiritless papers will be read, snacks will be served, a lot of chattering will take place. The whole event will be an exercise in Israaf (squander) and Tashabbuh bil kuffaar (emulating the kuffaar). True Muslims conscious of the Sunnah will be misfits in that type of setting.

The activity described as 'Unity Week' is indeed laughable. People who have drifted from the Sunnah come up with such silly ideas. The precepts for unity of the Ummah are contained in the Qur'aan and were practically demonstrated by Rasulullah (sallallahu alayhi wasallam). A thousand childish demonstrations of 'Unity Week' may be organized. The end result will be dismal failure. Such stupid methods cannot bring about unity in the Ummah. The Unity of the Ummah is dependent on the Shariah. The Rope of Allah (the Shariah) is the platform for our unity. Unity can be achieved only from Taqwa which in turn is acquired only by practical adoption of Islam in every facet of our life.

What is meant by the restoration of 'Islamic value systems'? Modernists always present such ambiguous and deceptive rhetoric. The planners of the festival speak of 'Islamic value systems', yet their very festival is out of step with Islam. No system of Islam condones a western spawned festival. The only festival Islam knows of are the simple and auspicious festivals of Eid which differ widely from any kufr system and kufr method. It is kufr method which is shaping these modernist festivals.

There is no benefit for Muslims and Islam in these misguided festivals of frivolity. Muslim money and time could be put to better and constructive use. People conscious of Allah Ta'ala and the Aakhirah cannot have time and money to squander in such wasteful and un-Islamic pursuits. Tashabbuh bil kuffaar is indeed a terrible malady which blurs the thinking of a Muslim.

## NOT OUR PAMPHLET

A pamphlet purporting to come from the Mujlisul Ulama of South Africa, was recently distributed in Pietermaritzburg. The pamphlet captioned, **ADVICE TO OUR MUSLIMS**, exhorts Muslims to refrain from ANC politics.

While the Mujlisul Ulama agrees with the views expressed in the pamphlet, it has to be stressed that the Mujlisul Ulama did not issue the pamphlet. The Mujlisul Ulama is not the author of the pamphlet. We appeal to Muslims to desist from propagating truth by methods of falsehood.

Those who for some reasons cannot proclaim their identities, but wish to publicize their views should understand that devious and false method bring more harm than good. If you are not able to stand up to criticism and the consequences of your propagations, silence is best.

The views of the Mujlisul Ulama with regard to left wing politics and kufr politics in general are well-known and publicized in the Majlis. Our method is not advocacy by slogan-chanting such as the pamphlet has adopted.

## ALSO A BLESSING

Hardships are not always punishment from Allah Ta'ala. Sometimes a misfortune is a blessing in disguise for the Mu'min. His ranks rise by Allah Ta'ala as a result of the hardship he suffers and his stock of Thawaab in the Aakhirah increases. Rasulullah (sallallahu alayhi wasallam) said:

"Verily, when a servant (of Allah) has been awarded a lofty rank by Allah, which he cannot attain by means of his righteous acts, Allah involves him in trials with regard to his body or his wealth or his children. He then preserves in the face of the difficulties until he attains the rank which has been decreed for him by Allah."

(Mishkaat)

When due to his spiritual weakness a man is unable to attain the rank which Allah Ta'ala wishes for him, misfortunes in the form of illness, loss of wealth and children, etc overtake him. His Sabr in these trials secures for him the rank which Allah has decreed for him.

When hardships and difficulties become the lot of Muslims, they must Sabr and resign themselves to Allah Ta'ala.

## CRUELTY AND KINDNESS

Hadhrat Abu Bakr Waasiti (rahmatullah alayh), a renowned saint of his time, narrates the following episode:

"Once I went into an orchard for some Deeni work. A bird came and settled on my head. In a moment of futility I grabbed the bird and held it in my hands. Suddenly another bird appeared and fluttered overhead, chirping away in vigorous agitation. I concluded that it must either be the captured bird's parent or mate. I was overcome with pity and opened my hands to release the bird. To my great grief I saw the bird was dead. From that very time I became ill. My sickness deteriorated. I was unable to perform Salaat standing. For a full year I was bed-ridden and became extremely weak. One night I saw Rasulullah (sallallahu alayhi wasallam) in a dream and I said: O Rasulullah! I am very ill. I have to sit while performing Salaat. Rasulullah (sallallahu alayhi wasallam) replied: 'The reason for this is that a bird had complained to Allah about you. Presenting excuses now will not avail you.'

Sometime thereafter a cat gave birth to some kittens in my home. One day while I was laying, smitten with worry, a snake appeared and grabbed a kitten in its mouth. and was making off. I grabbed my staff and struck at the snake which dropped the kitten and disappeared. The mother-cat appeared and took away her kittens. Immediately I began to regain my strength and performed my Salaat standing. The very same night Rasulullah (sallallahu alayhi wasallam) appeared to me in a dream. I said: O Rasulullah! Today I have recovered from my illness. Rasulullah (sallallahu alayhi wasallam) replied: "The reason is: Today a cat expressed its gratitude to you by Allah."

(Tabsaratul Asfiya)

## A HEART

Hadhrat Abu Bakr Waasti said:

"The heavens and the earth all possess the tongue of Tasbeeh and Tahleel, but they are bereft of a heart. It is only Adam and his sons who possess a heart."

The heart--the spiritual heart--is the abode of Allah. Once in a state of spiritual ecstasy and elevation. Baayazid Bustaami's soul traversed the high spiritual realms and reached the Arsh (Throne) of Allah. It searched on the Arsh for Allah, but to no avail. Addressing the Angels, he said:

"On earth we are told that Allah resides on the Arsh." The Angels replied:

"Here in the heavens we are told that Allah resides in the broken hearts of His servants."

### IBRAHIM RIQA SAID:

"The sign of Haqq (Truth) is greater affinity with Ibaadat and conformity with Rasulullah (sallallahu alay wasallam). The weakest man on earth is one who does not abstain from nafsani desires and the strongest man is he who has the ability to abstain from lowly desires."

## SUNNATS

Among the Sunnat practices are:

\* To enter the home while reciting Bismillaah. When one enters the house without reciting Bismillaah, shaitaan accompanies one into the house and spends the night there.

\* When passing around food or drink in a group, commence from the right even if on your right there is a small child and on your left a senior person of rank.

\* When a blind person is participating in the meals, inform him of the various delicacies which are being served so that he is not deprived thereof.

\* When eating, commence with something salty and end with something salty.

\* To hand something to another with the right hand.

\* To seek Allah's protection when the eyes open on seeing a fearful dream and to spit thrice on the left side.

\* When eating in company, do not finish in haste. Continue eating slowly so as to keep the others company.

\* To drink water sitting down, not standing.

## SUNNAT WAY OF LIFE

Hadhrat Anas Bin Maalik (radhiallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) exhorted Muslims as follows:

"Remain in the state of purity (Tahaarat) and perform Salaat night and day to the best of your ability. Your guarding angels will then protect you. Perform the Dhuhaa (Chaasht) Salaat because this is the Salaat of the pious people. On entering the home, make Salaam to the inmates. Deeds of virtue increase thereby. Honour elders and have mercy on little ones so that you may be my companion in Jannat."

### GUARDING ANGELS

In some Hadith narrations it is mentioned that when a Muslim leaves his home, Allah Ta'ala appoints two Malaaikeh to stand guard at his door. These angels guard his family and property. Shaitaan the accursed one stations 70 rebellious shayaateen in proximity to the house, but they are prevented from entering by the two guarding Malaaikeh.

When the Muslim returns home, the two angels supplicate to Allah:

"O Allah! If this servant has returned with lawful earnings, grant him more."

When he is about to enter the doorway, the two angels come close to him and the shayaateen flee. When he makes the Salaam on entering, the shayaateen conceal themselves and both Malaaikeh take up positions on his right and left. When he opens the door, saying Bismillaah, the shayaateen disappear and the Malaaikeh enter with him into the house.

When the Muslim refrains from acting according to the Sunnah method explained above, the Malaaikeh depart and the shayaateen enter with him into his house and corrupt everything. His eating, sleeping and living are despoiled by the presence of shaitaan.

### JINN

Rasulullah (sallallahu alayhi wasallam) said: that the jinn appear sometimes in the form of snakes. If you are confronted by a snake, Rasulullah (sallallahu alayhi wasallam) said that you should address it thrice, saying to it: "Depart and harm us not." If it thereafter does not depart, kill it.

### ANIMALS

Abdur Rahmaan Bin Uthmaan (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Do not kill a frog and do not burn in fire animals which are lawful to kill. It is the prerogative of Rabbun Naar (the Creator of the Fire) to punish by means of fire."

On the basis of the prohibition in this Hadith it is not permissible to kill with fire household pests and insects.

### PROHIBITIONS

Rasulullah (sallallahu alayhi wasallam) forbade the following acts:

- \* Deliberately eavesdropping. It is sinful to listen to the private discussions of people.
- \* Sitting or laying with part of the body in the sun and part in the shade.
- \* Calling people by detestable nicknames.
- \* Looking into the homes of people through an open doorway or window.
- \* To flee from a place which has been overtaken by a plague and to go to such a place.
- \* To use water heated by the sun.
- \* Revealing the faults of others.
- \* Taunting a person because of a sin which he had committed in the past.



## STRIFE IN THE GULF



**Corruption and destruction on earth are the consequences of man's evils.**

Allah Ta'ala says in the Qur'aan

"Corruption has appeared in the land and the ocean because of the perpetration of the hands of mankind so that Allah causes them to taste some of their (misdeeds) which they have committed. Perhaps they will return (to the path of righteousness)."

The turmoil in which the World of Islam is embroiled presently is the consequence of the transgression of the Ummah. The strife in the Middle East where Muslims are lined up against Muslims with kuffaar connivance and conspiracy is a punishment for Muslims who have long ago abandoned the Qur'aan and Sunnah. Having deviated from Seeraatul Mustaqeem, Muslims have been divinely stripped of honour, strength and potency. They have expelled the Fear of Allah from their hearts. Allah has therefore overwhelmed them with the fear of the kuffaar whom Muslims either fear of woo.

Today American prostitutes are roaming around Saudi Arabia polluting the sanctity of the holy places. Muslims have either called in the American kuffaar to deal with a belligerent rebellious and intransigent brother or the kuffaar have simply assumed on themselves the task of teaching the Muslim brother a lesson because their own monetary interests appeared threatened by the Iraqi aggression. The other weaker Muslim states also feeling threatened by the mercenary zeal of Saddam Husain believe themselves to be without option other than calling on the American kuffaar for support and protection against their brother, Iraq. This sorrowful enactment amply illustrates the distance and the drift of Muslims from Islam. For a solution to their problems, the Proclaimers of the Kalimah and the Bearers of Imaan have to turn to the American Kuffaar.

The heart-rending development in the Muslim world where brother stands against brother ready to throttle out his life is surely a severe chastisement imposed on Muslims by Allah Ta'ala. With about forty independent Muslim countries, with vast material resources and vast numbers, Muslims still find themselves hopelessly incapable of dealing with an errant brother. The Islamic way of dealing with a wayward brother is not to call in the enemies of Allah, the enemies of Muslims and the enemies of Islam to punish the brother. Today the American kuffaar with the assistance of other kuffaar as well as with huge aid in troops and wealth and other resources acquired from Muslims are lined up, ready to pounce on Iraq and swallow the Muslim land. Tomorrow it will be the turn of another Muslim land to be swallowed by the kuffaar and the morrow thereafter it will be the turn of yet another Muslim country to be gobbled up. But, Muslims blinded by worldly lust and the evil pleasure which their wealth has brought along, are blissfully blind and too short-sighted to perceive the perils of their un-Islamic move in soliciting the aid of the kaafir America against their brother.

While conceding the error and the aggression of Iraq against Kuwait, there was no Islamic justification for bringing in kuffaar to deal with the brother. Islam has shown Muslims the way in which to deal with an aggressive and a transgressing

brother. The Qur'aan-e-Hakeem says:

"If two groups among the Mu'mineen fight (against one another), then establish peace between them. If, then, one group persists with aggression against the other, then all of you fight the group which commits aggression until it returns to the Law of Allah. If it (the errant group) withdraws (gives up its aggression), then establish peace between them with justice and be fair. Verily, Allah loves those who are fair."

Most certainly, the Mu'minoon are brothers. Therefore establish peace among your brethren. And, fear Allah so that Rahmat may settle over you."

(Surah Hujurat, Aayats 9 & 10)

The Islamic solution for the conflict envisages firstly the cessation of hostilities between the warring Muslim groups. It is the incumbent duty of Muslim states to create peace between the adversaries. If any party refuses to accept the peace which the other Muslim lands impose justly and Islamically and insists intransigently with its aggression, then the Qur'aan commands all other Muslim states to take up arms against the aggressor in order to compel acceptance of the Islamic decision of peace.

But, Islam is neither the direction of Saddam nor is it the guide of the Muslim nations aligned against Iraq. Everyone is a slave of kuffaar direction and the dictates of the nafs. While Iraq is powerful and vociferous in its aggression against its little brother, Kuwait, it is hopelessly impotent against its arch-enemy, Israel. The same applies to the other Muslim countries. While they could with lightning swiftness mobilize against their brother, Iraq with kuffaar connivance, they are hopelessly inadequate and impotent to unite against their enemy and the enemy of Islam, Israel which has humiliated Muslims time and again. It seems that the present conflict in the Gulf zone comes fully within the scope of Rasulullah's statement: **Al-Qaatilo wal maqtool fin-naar (Both the killer and the killed will be in the Fire).** May Allah Ta'ala have mercy on Muslims. May He open up the breasts of Muslim to accept Islam.

### SERVANTS OF ALLAH

After all is said and done, Muslims are still the servants of Allah Ta'ala. Calamities and hardships which Allah Ta'ala imposes on the Ummah are not by way of hatred for Muslims. But, these misfortunes are to purify Muslims and to jolt them into understanding so that they turn towards Allah Ta'ala. Since Muslims are a never-dying Ummah, it will be observed that despite its weakness, disunity and rudderless direction it presently follows, even the great world powers have a certain degree of fear and awe for Muslims. The scenes being enacted presently in the Gulf zone clearly demonstrate the fear America and the kuffaar world have for Muslims.

Iraq is a 'Third World' country which is wholly dependent on the kuffaar for its armaments. Its fighting machine consists entirely of kuffaar weaponry. It is bereft of any spiritual capacity and its only material resource is oil which has been cut off by the kuffaar with the aid of Muslims. (To page 11)



From page 10

## SERVANTS OF ALLAH

But Iraq's adversary is America with its array of powerful allies (Britain, France, the whole of Europe, a dozen Muslim countries, etc.) This alignment has brought in hundreds of thousands of troops, large navies and air-forces against Iraq. In addition, Iraq is under economic seige. It is utterly engulfed by powerful enemies on all sides. Yet, America, inspite of being the supposedly greatest power on earth is petrified of striking against Iraq. If America did not enjoy the support of the dozen Muslim lands, it would in all probability not have ventured against Iraq in the present fashion. But, Muslim support has encouraged the kuffaar in their mercenary manouvres.

Even if Iraq should capitulate and even if America with the aid of its allies succeeds in militarily forcing Iraq's withdrawal from Kuwait, it will be no honour for America, no honour for its allies, no victory for the Muslims and no disgrace for Saddam who has after all shown sufficient clout to bring the whole world of the kuffaar to the brink of a Third World war. If only Saddam was a true Muslim, he would have been the answer for America, Israel, and Russia.

## SACRIFICE

**"THEY (TRUE MU'MINEEN) PREFER (OTHERS) OVER THEMSELVES EVEN IF THERE IS STARVATION WITH THEM."**

(Surah Hashr)

There is no nation on earth who understands sacrifice the way Muslims do. The Qur'aan states, in the above aayat, a lofty quality of the Believers--true Believers, viz., to give preference to other Mu'mineen even if they are in sufering and hardship. The following episode illustrates the meaning of sacrifice --sacrifice the Islamic way.

Hadhrat Huzaifah Adawi (radhiyallahu anhu) narrates:

"In the Battle of Yarmuk I set out in search of my cousins among the wounded and slain martyrs. I took along some water to give to him in case I found him alive. When I located him, there was still a flicker of life left in him. He indicated that I give him water. As I held the water to his lips, a cry for water was heard from another dying martyr. My cousin ordered that I take the water to the one calling. I went in that direction. On reaching the dying soldier, a cry for water was heard from another dying martyr. This second one also indicated that I take the water to the

caller. In this way I went from one soldier to another, all in all, seven martyrs. Everyone sacrificed the water in his dying moments for the sake of a brother calling for water. When I reached the seventh soldier, he was no longer breathing. I rushed with the water to my cousin. On reaching him, his soul too had passed beyond this earthly realm."

This was the spirit of sacrifice in the early Muslims. These were the followers of the Sunnah who had raised the Standard of Islam on the hill-tops of the world. They were the servants of mankind. Said Hadhrat Umar (radhiyallahu anhu):

"The leader of a people is their servant."

## A MUSLIM QUALITY

The Qur'aan states the following attribute of true Muslims:

**"They are stern against the kuffaar and merciful among themselves."**

To one another, Muslims are required to behave with kindness and tenderness, not retaliating with venom and vengeance. On the contrary, they should be stern against the enemies of Allah. But, nowadays it is the reverse. While Muslims are fearful of the kuffaar they display unwarranted 'courage' against Muslims. The Gulf crisis is a typical example. Such cowardly attitude is not confined to countries. It prevails on all levels of Muslim society. Brother oppressing brother.

## SAVE YOUR FAMILY

**"O People of Imaan! Save yourselves from the Fire, the fuel of which will be men and stones....."**

(Surah Tahreem, aayat 6)

On the revelation of this aayat, Hadhrat Umar (radhiyallahu anhu) said to Rasulullāh (sallallahu alayhi wasallam):

"O Rasulullāh! Saving oneself from Jahannum is understood. But, how do we save our families from Jahannum?"

Rasulullāh (sallallahu alayhi wasallam) said: "Prevent them from deeds which Allah has prohibited and command them to do as Allah has commanded. They will be saved from the Fire."

The Fuqaha assert that on the basis of this aayat it is Fardh (compulsory) on every man to educate his wife and children about the laws of Allah Ta'ālā. It is the duty of the man to teach his family the Faraaidh of the Shariah, the haraam and halaal things and to instruct them to act accordingly. In one narration Rasulullāh (sallallahu alayhi wasallam) said: "Allah has mercy on a man who says: 'O my wife and children! Your Salaat! Your Saum! Your Zakaat! Your poor! Your orphans! Your neighbour!' It is hoped that Allah Ta'ala will unite them all (the family) in Jannat."

This Hadith orders the man in the house to ensure that his family executes all Islamic duties and obligations. It indicates that the responsibility for the Ta'leem of the family devolves on the man in charge of the home.

The Qur'aan, in the aforementioned aayat imposes the obligation of Tableegh and Ta'leem on the head of the house. If he fails in his Fardh duty, he will be held responsible for dereliction of duty and be punished in the Aakhirah. If his family--wife and children--deviate from Seeraatul Mustaqeem, he is responsible for their actions since he failed in his duty to educate them. In Roohul Ma'aani it is said that on the Day of Qiyaamah, a man whose family is ignorant and neglectful regarding Islam will be most severely punished. Husbands and fathers should, therefore, realize that their first and

Fardh Tableegh is to their families. The most important unit in the Ummah to a man is his family. If he has no concern and love for his family, he can never claim to have love for the Ummah at large. If he does lay such claims, he is false or his nafs has led him up the path of deception.

A man's duty to his family is not confined to material support and maintenance. The greater duty on him is to provide Deeni Ta'leem to his subordinates. On the Day of Qiyaamah he will not be able to present the excuse of lack of time, etc. His family is more important than his business or any other activity. It is not intelligent to reverse priorities. It is not intelligent to hanker after a lesser act of Ibaadat when one has to discharge a greater act of Ibaadat. Tabligh to others is of secondary importance in relation to Tabligh to one's wife and children. If every Muslim concerns himself with the Deeni education of his family and follows this up with Deeni supervision, the whole Ummah will become a reformed Ummah.

## LIFE AND DEATH

**"Allah is He Who has created death and life to ascertain who of you are the best in righteous deeds. And He is The Mighty, The Forgiver." (Surah Mulk, aayat 2)**

Life and death are not in vain. A serious purpose underlies life and death. Man has not been despatched to earth to fix this worldly abode as his goal. The abovementioned aayat asserts that this worldly life is a testing ground where the Mu'min is required to pursue righteousness.

Explaining this aayat, Rasulullāh (sallallahu alayhi wasallam) said:

"The best in righteousness' refers to a person who abstains most from the things Allah Ta'ala has made unlawful and is perpetually in the state of preparation for rendering obedience to Allah Ta'ala."

## FAMILY TIES

Maintenance of family ties is an obligatory requirement. The Shariah stresses kindness to relatives and warns of severe punishment for those who sever family ties. Hadhrat Abu Hurairah narrates that Allah Ta'ala grants proximity to one who shows kindness to family members. Family in this context is not confined to wife and children. It refers to all blood relatives. In one Hadith, Rasulullāh (sallallahu alayhi wasallam) warned that a person who cuts asunder family ties, Allah Ta'ala will cut him asunder.

It is required of a Muslim to show kindness to relatives by word, deed and wealth. It is his incumbent duty to attend to their needs within his means. Kindness to relatives should be shown even if they are nasty towards one. Their nastiness should not be paid back with nastiness.

Rasulullāh (sallallahu alayhi wasallam) said that the sins of zulm (cruelty) and severing family ties are punished here on earth as well as in the Aakhirah.

Hadhrat Thaubaan (radhiyallahu anhu) narrates that Rasulullāh (sallallahu alayhi wasallam) said:

**"Whoever wishes for long life and barkat (blessings) in rizq (earnings) should be kind to relatives."**

According to the Hadith the one who practises Silah Rahmi (kindness to relatives) should not expect repayment. He should not anticipate kindness in return. Even if his relatives are not kind to him, he should maintain his laudable service of kindness to them. The true maintainer of family ties is one who endeavours to upkeep this great service with those family members who have disrupted such ties. Most people are careless and uncaring in this regard.

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**A.** It is binding on the heirs to include the mayyit's second wife in the distribution of the estate. One eighth of the estate will be jointly inherited by the two wives.

**Q.** When a person sets out on a journey he has to make Qasr Salaat. Must he wait until he has reached the prescribed distance of 48 miles before he starts making Qasr Salaat?

**A.** No, he does not have to wait until he has travelled 48 miles. When a person makes the niyyat of undertaking a journey of 48 miles or more he becomes a musaafir the moment he has left the boundaries of the town/city. He may start performing Qasr Salaat immediately outside the town boundary.

**Q.** If a person goes on a journey and it is already time for a particular Salaat. Is it necessary that he first performs the Salaat and thereafter proceed on the journey or could he make the Salaat Qasr along the journey?

**A.** He need not wait until he has made the Salaat. He may proceed with the journey and perform Qasr outside the precincts of the town. However, it is not permissible to delay the Salaat until it becomes qadha. Therefore, if there is not much time left, he should perform the Salaat before departing.

**Q.** A musaafir could not find water anywhere. He made Tayammum and performed his Salaat. A short while thereafter he found water. It was still time for the Salaat. Should he have again performed the Salaat with wudhu?

**A.** No, his Salaat performed with Tayammum is valid and sufficient. There is no need to repeat the Salaat.

**Q.** A man wrote out one Talaaq to his wife. Afterwards he changed his mind and destroyed the letter. He did not tell his wife about this. What is the Shar'i ruling?

**A.** The one Talaaq which he wrote is valid and effective. He is entitled to take back his wife before the expiry of her iddat. There is no need for nikah to be performed. The Talaaq iddat is three haidh periods according to the Hanafi Math-hab. According to the Shaafi Math-hab it is three Tuhr periods. Tuhr is the period of purity which comes between two haidh periods. Although he has the right of taking back his wife, the one Talaaq which he had administered remains suspended. In the future if he issues another two Talaaq, his nikah to the woman will be finally and irrevocably severed. He will then not be able to marry her again.

**Q.** If a dog brushes against one's clothes, do the garments become soiled (napaak)?

**A.** While a dog's saliva is najis (impure), its body is not. Even if its body is moist the clothing will not be rendered impure if it touches one. However, if some impurity is on its body, the garments will become impure. This is according to the Hanafi Math-hab. According to the Shaafi Math-hab, a dog is impure and if its moist body touches the clothing or body the garments and body will be rendered impure.

**Q.** A child urinated on a carpet. Is it permissible to perform Salaat on top of a blanket or plastic sheeting placed over the carpet?

**A.** It is permissible.

**Q.** My husband has divorced me. My in-laws are now demanding the return of the ring and other gold jewellery which they gave me as gifts when we got married. Do I have to return the jewellery to them?

**A.** You don't have to return the jewellery to them. These were gifts made to you hence you are the sole

owner of the jewellery. No one can compel you to return the items. It is your property and you have every right to keep it. Ignore their demands.

**Q.** We were on a journey. When it was time to perform Salaat a dispute arose regarding the Qiblah direction. Since the dispute could not be resolved, two groups performed Salaat facing different directions. Was this line of action correct?

**A.** Yes it was correct. When the Qiblah is not known, its direction will be determined by Taharri (consulting the heart). One will reflect and face whatever direction one's mind indicates. If the taharri of different people differs, each one will follow his own conclusion.

**Q.** My husband gave me three Talaaq but now denies it. I was present and in anger he said: 'I talaaq you'. He repeated this statement thrice and said that he was 'finish' with me. I should pack my bags and leave for good. I said that I will leave after my iddat. After a few days he said that he did not mean what he had said and no Talaaq comes into force. When I refused to accept what he now said, he tells people that he never uttered Talaaq and my words are not to be believed. An Alim whom he consulted supports him and ruled that since I have no witnesses to support me, the man's word will be accepted. He ruled that I am still in his nikah, but I am 100% sure that he gave me three Talaaq. I have refused to accept this ruling and am not allowing my ex-husband to approach me. I am determined to leave his house after my iddat ends. Is my action in conformity with the Shariah?

**A.** Yes, your action is in conformity with the Shariah. He gave you three Talaaq. Your nikah with him is no longer in existence. You did the correct thing to keep away from him. The Aalim has made an erroneous ruling. Here is no Islamic court to try the dispute. You did not appear in front of a Qaadhi nor did your ex-husband. No Shar'i evidence was led. No Shar'i witnesses were provided nor Shar'i oaths taken. Since here is no Qaadhi who had ruled your marriage valid, you, yourself are the Qaadhi in this matter according to the principles of Islamic law. Since you are certain that he gave you three talaaq, you are under Shar'i obligation to regard your nikah dissolved. He is no longer your husband. Do not be bothered what he now says. You must leave the house as soon as your iddat expires. You are under no obligation to accept the ruling of the Aalim who had ruled in favour of your ex-husband. The Shariah says clearly that in respect to her own Talaaq matter, the woman is her own Qaadhi since you know best--more than anyone else--what your husband had uttered. Being fully cognizant of Allah's punishment and curse which descend on liars, if you are certain and truthful in your claim that he has given you three Talaaq, then know that you are no longer his wife, no matter who rules that your nikah is still valid.

**Q.** During Namaaz the Imaam recited an Aayat of Sajdah but did not make the Sajdah immediately. After reciting a further aayat he made the Sajdah. Is the Namaaz proper?

**A.** Yes, the Namaaz is proper. The Sajdah was discharged correctly. Even if the Sajdah is made one or two aayat later, it will be validly discharged. In fact, if the Imaam goes into Ruku immediately after the Sajdah Aayat and does not make Sajdah, the Salaat will

still be proper and the Sajdah will be discharged. In this case the Ruku which immediately followed the Sajdah Aayat takes the place of the Sajdah as well.

If the Sajdah is made even after three aayats, it will be validly discharged.

If one forgot to make the Sajdah of Tilawat, but went immediately into Ruku, then in the Ruku niyyat should be made that the Ruku is on behalf of the Sajdah Tilawat as well. If niyyat was not made in the Ruku, the niyyat should be made in the first Sajdah of the Salaat. Then that Sajdah will also compensate for the Sajdah of Tilawat.

## OUR BOND

"Our condition now has degenerated to the degree of indifference. We enquire about the nature of a sin with a view to practise it. Once it is known that a certain act is sinful, we pose the question: Is it a kabeerah (major) or a sagheerah (minor) sin? This attitude is a clear indication of our very slack relationship with Allah Ta'ala. Our bond with our Creator has weakened considerably, although not totally....."

Although we have a bond with Allah Ta'ala, it should be understood that we should not be satisfied with the mere existence of a bond. The desire should be to cement and perfect the bond of relationship....." (Hadhrat Masihullah)

## Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

**We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.**

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

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Rabiul Akhir 1411

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# MURĀBITIN- WHO ARE THEY

A new group styling itself, 'The Murabitun' has mushroomed up in South Africa. Professing to be the only righteous group following the Sunnah, its members display a venomous attitude towards other Muslims in general and towards followers of the Hanafi Math-hab in particular. It is necessary to examine this new movement so that Muslims do not become ensnared and embroiled in the meshes of the extreme ignorance in which this group seems to excel.

A movement is always a reflection of its founder/leader. The attitude, disposition and thinking of the founder will permeate the movement. By studying the founder an insight will be gained into the movement. The founder of this Murabitin movement which started about 25 years ago in England was a British writer and actor, Ian Dallas who embraced Islam in 1967 at Marrakesh. In Morocco he joined the Darqawi Sufi Order under Shaikh Muhammad Ibn Habib.

It is clear from his writings that Dallas whose name now was Abdul Qadir, had very little insight into Tasawwuf. While he vociferously lauds Sufi'ism and presents Sufi'ism as the only remedy for the ills of the Ummah, it must be said that he was profoundly ignorant of Islamic Sufi'ism or Tasawwuf. His materialist outlook and his preoccupation with the short-term aspects of life, i.e. with worldly goals, betray his lack of understanding of Tasawwuf. On page 9 of his booklet, Jihad A Groundplan, he claims:

"In the realm of our learning process knowledge is dominated in the human science by two great opposites: shari'at and haqiqat."

**Shariat** and **Haqiqat** are not "two great opposites. A man of Tasawwuf--a man who truly understands Islamic Tasawwuf--a man who is a true Sufi can never claim that the Shariat and Haqiqat are opposites. Haqiqat or Tareeqat or Tasawwuf are one and the same thing. It is an integral part of the Shariat, not its opposite. A 'haqiqat' which conflicts with the Shariat is not Islamic Haqiqat. Haqiqat refers to the soul of the external Ahkaam (Laws) of the Shariat. The external dimension of Salaat, for example, is its outward demonstrations--the Qiyaam, Ruku, Sajdah, etc. If the outward demonstrations are not accompanied by Haqiqat, i.e. by sincerity, humility and gnosis (ma'rifat), the Salaat will be without its soul. The true benefits of Salaat will thus not be realized. **Haqiqat** is thus the necessary complement of the external or outward laws of the Shariat. But, Abdul Qadir who has merely gleaned a smattering of Sufic terms have understood Shariat and Haqiqat to be "two great opposites".

A perusal of Abdul Qadir's writings conveys the distinct impression that he is

a sincere man desiring good for the Ummah, albeit knowing little of the Shariat and even less of Tasawwuf. While Tasawwuf concerns itself with Islaahun Nafs (reformation of the self), his brand of tasawwuf appears to be a rigid outward exhibition, hence in the initial stages he insisted on members of his movement to don green turbans and white flowing garments. However, later he abandoned this outward uniform which his conception of sufi'ism had required.

Also, the insistence on carrying arms and the exhortation to participate in combat-training for the purpose of Jihaad, while good, correct and all necessary for Muslims since these are all acts of the Shariah, are not linked to Tasawwuf. These outward obligations of the Shariah are beyond the scope of Tasawwuf, just as they are beyond the scope of medicine and carpentry. Every branch of Knowledge has its sphere of operation. The sphere of Tasawwuf is apart from that of Fiqh, Tafseer, physical training for Jihaad, etc. Tasawwuf deals with the souls and the realities of all the Ahkaam. However, the founder of the Murabiteen, Abdul Qadir, has failed to understand the field of operation of Tasawwuf.

The Shariah in general and Tasawwuf in particular constantly draw man's attention to the Akhirah. But, the Murabitin's brand of tasawwuf is materialist and worldly. It appears that the highest and ultimate goal of the Murabitin is political domination over the kuffaar. While such domination is among the aims of the Shariat, it is merely a way, a method or a means for bringing about the smooth operation of the Shariah and the removal of impediments in the way for the propagation of Imaan among the kuffaar. But these realities of Islam were not grasped by the founder of the Murabitin which can never succeed in the aim which it has set for itself because any movement which steps outside the pale of the Ahlus Sunnah Wal Jama'ah will necessarily be plodding the path of baatil and deviation.

His conception of the Ummah is narrow and bigotted. This is clear from his obsession with Africa and African Muslims and this narrow-minded influence is discernible in the anti-Indian attitude of the African Muslim members of the Murabitin.

The founder's tirade against the Madh-habs and his lambasting of the Ulama exhibit his profound jahl of Islam. In spite of his claims of being a follower of Sufi'ism, it is clear that he follows dhalaal (deviation). A man of Tasawwuf is subservient to the Shariah as was propagated by the Fuqaha of the Math-habs.

# UNNATURAL INSTITUTIONS

The consequences of unnatural acts are always disastrous. According to Islam Purdah is natural for females. Remaining indoors is just natural for women, hence the Hadith informs us that "a woman is an object of concealment" even though this may sound ridiculous to the westernized ear. The Qur'aan Majeed commands women:

"And, stay within your homes and make not an exhibition like the display of Jaahiliyyah."

Girls madrasahs are unnatural institutions in conflict with the teaching and spirit of Islam. The consequences of these public female institutions are already manifesting themselves. The following letter written by a girl who has attended a well-known girls madrasah in India will provide a shocking disclosure of the vile events which occur at such unnatural and un-Islamic institutions.

"The madrasah which I attended previously is very spacious and beautiful. I thought it would be good to study there. But when I went there it was like poison sweetened with honey. Girls are beaten mercilessly and all the bad things which I had earlier written to you, happen there....."

There are many harms linked to girls madrasahs such as: (1) Good girls return home spoilt. (2) They become lesbians. (3) The Mohtamim touches them. (3) Some Apas at the Madrasah hate the Mohtamim and they leave the madrasah and are replaced by young Aalims. (4) Records of the haidth periods of the girls are kept. In order to ascertain whether a girl is speaking the truth about her periods, physical examinations are conducted, Astagh-firullaah!...."

Other allegations are omitted because they are too embarrassing.

Another girl who also attended this madrasah, writes:

"I am relating some episodes of this madrasah which I had attended for three months. Many of my personal belongings have been taken by the Mohtamim and the superintendent. One of these is my personal diary. I had written some unpalatable comments about the madrasah. My diary was, therefore, confiscated. They refuse to return my diary. The Apa in charge warned me that I would be severely punished if I again asked for it. The punishment referred to is known as the 'Cuckree' which is a terrible punishment. We have to squat down with our arms under our knees. In this position we have to hold our ears and walk the whole madrasah. If we just let go of our ears we have to start the punishment all over again. If we fall over due to tiredness, we are beaten with a long thin stick until we return into the 'cuckree' position. By the time we are over with this punishment our



# QUESTIONS and ANSWERS

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**Q. Does Allah Ta'ala assist the kaatireen in their daily affairs although they commit kufr and shirk?**

**A.** If Allah Ta'ala does not assist them then who else is there to aid and protect them. Allah Ta'ala assists and protects all His creatures whether they are Mu'min or Kaafir. He provides for them here and He sees to all their affairs. Punishment for them in the Akhirah is entirely a different matter. Allah Ta'ala does with His creatures as He pleases.

**Q. Many a time I have heard Christians saying that God is helping them and that they have strong faith in Him. To whom do they refer? God or Jesus?**

**A.** The average ignorant Christian has no understanding of the Christian conception of Godhood. Many of them claim that they believe in the One God, but are stumped when it comes to belief in Jesus and the trinity. They are confused and dwell in deception. The simple folk among them have absolutely no understanding of their own doctrines, hence many of them insist that they believe in the Unity of the Creator inspite of their faith requiring them to believe in the plurality of godhood. Generally when they refer to God, they (the simple and ignorant Christians) refer to One God. It is the sophisticated Christian whose belief has been corrupted by indoctrination who subscribe to the trinity.

**Q. A madrasah committee which has collected funds for erecting a Madrasah and a Musjid has abused its mandate and has decided to utilize the Madrasah premises for 'general purposes'. Some Ulema who are supporting the committee have taught the committee members to approach the public who has contributed with a view to obtain a change of niyyat. People are being asked to change their earlier intention from Madrasah/Musjid to general purpose. Most of the Waaqifeen refuse to change their niyyat and some have passed away. The committee is deciding to refund money to those contributors who refuse to change their niyyat. Please inform us of the Shariah's ruling?**

**A.** The madrasah committee has no mandate from either the contributors or from the Shariah to act in violation of the Amaanat which it had undertaken. The Madrasah building is not the private property of the committee members. They have no Shar'i right of acting in this haraam and high-handed manner. The money of the waaqifeen has already been used to erect the building. The question of refund is ludicrous. Do these committee members labour under the impression that they are involved in a commercial transaction? The building will remain a Madrasah and only a Madrasah may be conducted therein. Even if the Waaqifeen voluntarily change their niyyat, such changing of niyyat is not valid in the Shariah. The place will remain a Madrasah/Musjid. It cannot be transformed into a premises for 'general purposes'.

**Q. One Aalim speaking in favour of a Muslim secular school to be conducted in the Madrasah premises mentioned in the above question, had this to say:**

**"Just as you have proven from the Qur'aan and Hadith that religious knowledge is compulsory, soon shall I also prove from the Qur'aan and Hadith that secular education is also compulsory."**  
**Please comment.**

**A.** Such stupid arguments are sometimes audaciously put forward by jaahils when they speak to laymen since they (the jaahils who have accidentally become Aalims) are aware that the ordinary layman

cannot counter their bullying tactics and their misquoting and misinterpretation of Qur'aanic verses and Hadith narrations. This molvi has spoken utter drivel. Never can he and all his modernist friends ever prove from the Qur'aan and Hadith that secular education is Fardh in the way that Deeni Ilm is Fardh. It appears from your letter that this molvi who is misleading people has presented his baatil claim in support of the endeavour to destroy the Deeni Madrasah and usurp the Madrasah Waqf building for the purposes of secular education. Let us assume for a moment that secular education is compulsory. If so, then too the position of the Waqf Madrasah will not alter. Even if secular education is compulsory (which it is not), the character of the Waqf cannot be changed. The building will remain Waqf for a Deeni Madrasah and not for a secular school.

**Q. The same Aalim (mentioned in the above question) also said: "I am teaching in the Madrasah for 7 years and I see no benefit. Its a waste of time. The only way to spread Deen is through these Muslim schools." Please comment.**

**A.** A person who entertains such a vile opinion of Qur'aanic knowledge cannot be an Aalim. Figuratively he may be an aalim, but will belong to the category known as ulama-e-soo' (evil learned men) who are agents of shaitaan donning religious masks. The Imaan of this person is in question. Rasulullah (sallallahu alayhi wasallam) said that when Qiyaamah draws near the worst of creation wandering on the surface of the earth will be such evil learned men. They will be masquerading as Ulama. Evil will emanate from them and evil will return to them. It is utterly shocking for parents to allow their children to be under the care of such spiritual robbers who plunder Imaan.

**Q. I feel that the reason for the afflictions of Muslims is their neglect of the five daily Salaat. Please comment.**

**A.** Not only neglect of the Salaat, but neglect of almost the entire Shariah. Muslims have turned their backs onto Islam. Islam is not confined to Salaat. Correct and perfect Islam is to regulate every sphere of life in accordance to the Shariah. From the moment a Muslim rises from bed to the time he goes to bed, his entire life must be governed by Islam. There is very little of Islam left in Muslims. Our difficulties and disgrace are therefore not surprising. Consider your own example. In your letter you speak strongly in favour of joining the kuffaar to fight for "a just society" in South Africa. You do not know what you are talking. You, like the many others, suffer from mob mentality. Whatever the mobs and the ignoramus shout, you swallow. First strive to create a just Imaan in yourself. A just Imaan will bring you into spiritual equilibrium. It is essential to purify the nafs. Self-reformation is a vital requisite for the success of Muslims. Muslims, as you admit, lack the strength to get up for the Fajr Salaat. By the thousand Muslims commit wholesale neglect of Salaat, not only of Fajr, but of all the other Salaat. The moral life, the economic life, the family life, the social life of Muslims are corrupt. They wander around aimlessly following in the footsteps of the kuffaar. They emulate every stupid and haraam practice, custom and style of the kuffaar. They follow kuffaar political leaders who are embodiments of khabaathat (spiritual and physical filth and pollution. What else can

be expected of such a degenerated people? Muslims have become rudderless and spineless. They lack Deeni courage and moral courage. Consider your own example. In your letter you speak boldly of participation in the anti-apartheid struggle. You mention a just society. You mumble something about justice and equality. You are adept at worn-out political cliches of your kuffaar political leaders to whom you are mentally enslaved, but you could not even inform us of your name. You write anonymously. We are answering your questions, especially those pertaining to purely Deeni matters even though you have not provided your name. We do so for your spiritual benefit as well as for others who will also, Insha'Allah, benefit from the answers. But, reflect at your cowardice. You speak so loudly and courageously, but you lack the simple courage to provide your name.

**Q. We find that some Muslims will spend thousands of rands in celebrating the birth of our beloved Nabi (sallallahu alayhi wasallam), yet they often neglect what the Nabi taught. I am not against commemorating the occasion but find it hypocritical. Please comment.**

**A.** The entire life of our people is filled with hypocrisy. Further, your ignorance of the Deen is profound. You find the act of the celebration by Muslims to be hypocritical but you are not against such commemoration. In fact, such commemorations and celebrations are not at all permissible in Islam. You should concern yourself with your own short-comings and deficiencies. You are not in any position to diagnose the ills of the Ummah. Some people demonstrate their ignorance by their adherence to these un-Islamic customs while you show your ignorance in different ways. It will not serve you any good to label others. You lack the qualifications to diagnose and prescribe. Be concerned with your own ills and maladies and endeavour to set right your own life.

**Q. Could I please be informed of the rules of Tahyatul Musjid Salaat. When must it be performed and when does it fall away?**

**A.** Tahyatul Musjid consists of two raka'ts to be performed on entering the Musjid and before sitting down. It may be performed every time one enters the Musjid or just once in the day if one happens to visit the same Musjid several times during the day. If it is Makrooh time then it is not permissible to perform Tahyatul Musjid or any other Salaat. Makrooh times are at sunrise lasting for about 10 minutes, at zawaal (midday) and sunset. Also, the time in proximity to sunset, about fifteen or twenty minutes before sunset, is also a Makrooh time. When one enters the Musjid and the Jamaat Salaat is about to begin or has already begun, Tahyatul Musjid should not be performed. The Fardh Salaat will also incorporate the Tahyatul Musjid. On Fridays if one enters the Musjid at a time when the Khutbah has commenced or the Imaam is about to mount the mimbar, Tahyatul Musjid should not be performed according to the Hanafi Math-hab. However, Shaafis may perform Tahyatul Musjid even if the Khutbah is in progress.

**Q. Is it permissible to play with rubber snakes and spiders?**

**A.** It is not permissible to play with pictures, images or forms of animate objects.

# QUESTIONS and ANSWERS

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**Q. Is it permissible to go to game centres to watch the playing?**

**A.** It is not permissible to visit such evil and un-Islamic places which are morally corruptive. Game centres and all kuffaar sporting activities are the avenues which shaitaan employs to divert and destroy Muslims.

**Q. Someone gave me fireworks. I did not pay for them. Is it permissible to play with these fireworks for which I did not pay?**

**A.** Playing with fireworks is not permissible even if one obtains these items without paying therefor. In addition to the waste of money it is a kaafir practice and celebration. Hindus and other kuffaar display fireworks on their festival and holy occasions. Islam does not permit such wasteful, nonsensical and satanic practices.

**Q. Can we eat the chickens of Chicken Licken?**

**A.** Chickens and all meat foods prepared by non-Muslims are haraam even if they are in possession of a hallal certificate. Do not attach any importance to halaal markings which may appear on the wrappings.

**Q. I am told that it is permissible to watch only the news on television. Is this correct?**

**A.** It is not permissible to watch television even if it is only the news.

**Q. Will a blind person be able to see the Angel of Death?**

**A.** Yes, he will be able to see Malakul Maut. One does not require the external or physical eyes to observe beings of the higher realm. A person in a dream or vision sees things without his physical eyes. And, if it is necessary to view Malakul Maut with the physical eyes, Allah Ta'ala will restore the blind man's sight on the occasion of maut.

**Q. Can we decorate our shop with Christmas trimmings for Christmas?**

**A.** Muslims should not adopt this Christian custom. Imitating non-Muslims is not permissible.

**Q. What is the Islamic way of proposing for marriage?**

**A.** One should ask one's seniors to approach the girl's guardian and make the proposal. If one's relationship with the father/guardian is on a sufficient informal and cordial basis, one may directly propose to the father.

**Q. People usually shake hands with the bridegroom after the Nikah. Is this a Sunnah practice?**

**A.** It is not a Sunnah practice. People should refrain from this practice.

**Q. I have seen people putting their hands on their hearts after shaking hands. Is this practice a Sunnah?**

**A.** It is not a Sunnah practice. People should not adhere to such customs.

**Cape Town Brother suffering from Aids!** Please furnish an address and we shall reply by letter. You need not inform us of your name.

**Q. Upon divorce does the woman have to return the mehr?**

**A.** The Mehr is her property. She does not have to return it at any time.

**Q. Is it permissible for a woman to ride a horse?**

**A.** It is permissible, but not in public.

**Q. Is it permissible to use face bleach which does not bleach the roots?**

**A.** It is permissible.

**Q. A woman has a continuous whitish discharge. Does she have to take ghusl or wudhu?**

**A.** Such a discharge will break wudhu. Ghusl is not necessary. If the flow of the impurity continues for at least one full Salaat time, e.g. from the beginning of Zuhr time to the end of Zuhr time, then one will become a Ma'zoor. A Ma'zoor

has to make wudhu for each Salaat. When the time for the Salaat has expired the wudhu will automatically break. A fresh wudhu should be made for each Salaat time and the same wudhu will remain valid until the end of the Salaat time irrespective of the emergence of the impurity. Once one has become a Ma'zoor, it is not necessary that the impurity flows continuously in the subsequent Salaat times. Even if it flows momentarily one will remain a Ma'zoor and may avail oneself of the concession. But, if the impurity stops flowing for a whole Salaat time, one will cease being a Ma'zoor.

**Q. When I went for Haj, due to the above problem and other problems in the Haram, I made wudhu with Zam Zam water for Fardh and other Salaat and also for making Tilaawat. I have now been informed that wudhu with Zam Zam is not valid for Fardh Salaat. Do I have to repeat my Fardh Salaat?**

**A.** Wudhu with Zam Zam water is valid whether the Salaat is Fardh or Nafl. You do not have to repeat your Salaat.

**Q. Can chocolates containing marine oil be eaten?**

**A.** There is a wide variety of marine oil. If the oil is extracted from fish, the chocolates will be halaal otherwise not. However, for followers of the Shaafi Math-hab all marine oils are permissible. Hanafis may eat only fish and no other sea animals.

**Q. What is the position of an adopted child with regard to inheritance?**

**A.** An adopted child does not automatically inherit in the estates of its foster parents. If the foster parents wish the child to inherit in their estates, they should make a wasiyyat (bequest) bequeathing whatever they wish for the child. However, the bequest may not exceed one third of the estate.

**Q. Is it permissible for a lady to perform her Salaat in the Haram Shareef?**

**A.** Although the Salaat which she performs in the Haram Shareef is valid, she should not perform Salaat there. It is not permissible for women to go to the Musjid for Salaat even if it is Musjidul Haraam or Musjid-e-Nabawi. A woman should perform Salaat at home or in the room where she is living, not in the Musjid.

**Q. Is it permissible for a woman to perform Namaaz with a long skirt or dress and no pants?**

**A.** There is greater purdah in wearing a pants even though the dress is below the ankles. It is best to have a long dress as well as a pants on when performing Salaat. Nevertheless, the Salaat will be valid even if she does not wear a pants but her dress is below her ankles.

**Q. Can a woman in the state of haidh read the Manzil Kitaab?**

**A.** A woman in the state of haidh should neither touch or recite Qur'aanic verses. She may not recite the Kitaab. She may recite other forms of Thikr and make dua.

**Q. A baby received a cot as a present. Is it permissible for the parents to use the cot for their second child?**

**A.** The cot is the property of the first child. It has to be valued and sold on behalf of the first child. The parents should purchase the cot for a fair price and either keep the money in trust for the baby or use it on the baby. They may then use the cot for the second child.

**Q. Is it permissible for a woman to perform Salaat with perfume applied?**

**A.** It is permissible. It is however not

permissible for a woman with perfume on to pass by a gathering where males are or to leave the home in this state.

**Q. Are women allowed to use make-up?**

**A.** If the cosmetics do not contain haraam ingredients, they may use such make-up within their homes for the sake of their husbands if their husbands wish them to adorn themselves in this way. It is not permissible for them to go out of the home in such an adorned state.

**Q. Recently I saw an Islamic bookshop advertising a Diwali poster in the window displaying one of the Hindu gods. This shop even sells copies of the Qur'aan. What is the ruling of the Shariah?**

**Q.** Displaying, buying and selling such haraam items of kufr and idolatry are grave sins. A person who aids in the promotion of kufr and shirk is guilty of kufr and shirk. The owner of this shop is astray. His Imaan must indeed be at a very low ebb if he has no qualms about displaying and promoting kufr and idolatry. Muslims should not purchase anything from a Muslim who promotes and furthers the aims of idolatry, kufr and shirk.

**Q. I usually post clothing to India for the poor. I use interest money for the postage. Is this permissible?**

**A.** It is not permissible to use interest money for the postage which is a valid charge for a lawful service rendered.

**Q. Is it permissible to use interest money to pay for the bank charges for obtaining a draft to send to the poor?**

**A.** It is not permissible to use interest money for this purpose.

**Q. A friend of mine came home for her confinement. When her husband came to fetch her, they had an argument and he left her. Three years thereafter she obtained a court divorce. The child is now 5 years old. Can she marry again?**

**A.** A divorce by a kaafir court is not valid in the Shariah. If her husband has not given her Talaaq, then she cannot marry again. If there is no hope of reconciliation, the elders in the community should endeavour to persuade the husband to issue Talaaq so that she may marry again.

Answers to your other questions will be given if you supply an address. You need not reveal your name.

**Q. A woman feels inclined to marry a certain man. Is it permissible for her to make Istikhaarah Namaaz for guidance in this matter?**

**A.** It is permissible. When making Istikhaarah one is in reality seeking guidance from Allah Ta'ala in a matter in which one has no clarity. Istikhaarah Salaat should be made. Also make dua seeking guidance from Allah Ta'ala. Insha'Allah, the right decision will be inspired into the heart.

**Q. If after making Istikhaarah if one feels convinced that one should proceed with the proposal for marriage, but refrains from doing so, will there be any harm?**

**A.** No, there will be no harm. One may refrain if one thinks that this course is in one's best interest.

**Q. Is Melrose cheese Haraam?**

**A.** Yes, Melrose cheese is haraam. It contains animal rennet as well as meat flavours.

**Q. When one is performing Hajj, how many qurbaani does one have to make? Some say that we have to make two qurbaani, one for the Hajj and one being the annual qurbaani**

**A.** If one is performing Hajj

# QUESTIONS and ANSWERS

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**Q. I have heard that a person should not make dua for the acceptance of oneosal because Allah has already decided who will be one's life-partner?**

**A.** While it is permissible to make dua for the acceptance of one's proposal of marriage to a particular person, the better course is to make dua in general. One should supplicate to Allah Ta'ala to allow the proposal to be accepted if there will be goodness in the marriage and to prevent the marriage to the person if there is going to be harm and misery if the marriage goes through. Dua for goodness and success should be made.

**Q. Is it true that Bakers Biscuits are haraam because they contain animal fat?**

**A.** To the best of our knowledge Bakers Biscuits do not contain animal fats. If you have information in this regard you may pass it on to us. Certain varieties, however, are meat-flavoured. Such varieties will not be halaal.

**Q. In Muzdalifah the Maghrib and Isha Salaats are combined. How many raka'ts do one have to perform?**

**A.** Three raka'ts Maghrib Fardh and four raka'ts Isha Fardh will be performed together with one Athaan and one Iqaamah.

**Q. My wife is extremely disobedient. She does not perform Salaat and she goes out of the home without my consent. After a heated argument with me she walked out and is living with her parents. She refuses to return and is demanding Talaaq. Someone wants to marry her, but I am withholding Talaaq to punish her. Please advise.**

**A.** What will you be gaining by punishing her this way? A Muslim should conduct himself with honour, dignity and understanding. Since she refuses to live with you, there is no benefit in trying to punish her. Set her free honourably. You go your way and she can go her way. Do not allow rancour to blur your intelligence. By withholding Talaaq there is the danger of her falling into sin. You will then also be responsible for her crime since you are unnecessarily withholding Talaaq from her. Our advice, therefore, is that you set her free honourably. Write out One Talaaq Baa-in and send it to her. The one Talaaq Baa-in will release her from your nikah. After expiry of her iddat she will be free to marry another man.

**Q. A man has passed away leaving a large Zakaat debt which had accumulated over the years. Before his death he had informed his sons and had directed them to pay his Zakaat from his estate should he die without having discharged his obligation. How should the heirs discharge this obligation?**

**A.** It is compulsory on the heirs to fulfil the mayyit's wasiyyat (bequest). However, it is not obligatory on them to pay out more than one third of the estate's value. The wasiyyat operates in only one third of the estate. If the heirs happily consent to pay the full amount they may do so out of their own shares, but not from the shares of any minor heirs.

**Q. On the death of our father we inherited a large sum from some insurance policies. What is the Shariah's ruling regarding these monies? How should the insurance money be distributed among the heirs?**

**A.** Insurance is haraam. Only the amount which your father had paid to the insurance company in the form of premiums will form part of his estate. You will have to ascertain how much was paid to the insurance company. The excess is haraam riba which has to be given in charity without forming a niyyat of

thawaab.

**Q. One of our Moulana's made a statement in his Friday lecture as follows: "If one believes in Allah and does not believe in the Prophet one would not be considered a Muslim. If one does not believe in Allah but believes in the Prophet Muhammad, he would be considered a Muslim as he would be practising what the Prophet preached."**

**A.** It is correct to say that one who does not believe in Rasulullah (sallallahu alayhi wasallam) is a kaafir even if he claims to have belief in Allah Ta'ala. However, it is incorrect to say that one who does not believe in Allah, but believes in Rasulullah (sallallahu alayhi wasallam) is a Muslim. The first and foremost article of Imaan is belief in Allah Ta'ala. Anyone who denies this fundamental requirement of Imaan is not a Muslim even if he proclaims belief in Rasulullah (sallallahu alayhi wasallam) and executes all the teachings of Islam. It is quite possible that you have not heard correctly what the Maulana said or possibly the Maulana had meant to say something else.

**Q. Here in America car insurance is enforced by the state. A driver's licence cannot be acquired if one's car is not insured. Under such circumstances is insurance permissible?**

**A.** Under such circumstances it will be permissible.

**Q. In America the state pays social security to deserving persons. Is it permissible to accept such money?**

**A.** Yes, it is permissible.

**Q. A child was born before marriage. Forty days thereafter they married. Could they have married the same day the child was born or did they have to wait for 40 days to pass?**

**A.** There was no need to have waited 40 days. They could have married the same day the child was born or before the child was born.

**Q. In Jamaat Salaat do the muqtadis have to recite all the Takbirs or only the first one?**

**A.** The muqtadis should recite all the Takbirs.

**Q. Is it Sunnat for a woman to join the Tabligh Jamaat and go out for Tabligh?**

**A.** It is not Sunnat. A woman should remain at home. It is not her duty to emerge from the home for Tabligh.

**Q. What is meant by Mehr Faatimi?**

**A.** Mehr-e-Faatimi is the Mehr amount which Hadhrat Ali (radhiyallahu anhu) gave to Hadhrat Faatimah (radhiyallahu anha). If one can afford this amount, it is preferable to abide by it. If one is not by the means a lesser amount will also be permissible.

**Q. Is Zakaat payable on dollars and pounds if these are kept only for collection purposes?**

**A.** Yes, Zakaat has to be paid on dollars and pounds even if kept only for collection.

**Q. Is surgery by means of lasers permissible?**

**A.** Such surgery is permissible.

**Q. I am a baaligh girl. My father insists that I go to high school. I do realize the Islamic prohibition and the need for Purdah. I am also aware of the evils which take place at secular schools. I have refused to go to high school and am being accused of disobeying my parents. Am I sinning in disobeying my father in this matter?**

**A.** No, you are not sinning. In fact, you will, Insha'Allah, be rewarded for being steadfast on the Deen. It is not

permissible for girls in particular to attend these immoral secular institutions. Your father has no right of compelling you to submit to haraam. An obedience which results in the disobedience of Allah Ta'ala is not permissible. But, do remember to be respectful in your refusal. Do not lose your respect for your parents.

**Q. Is it permissible to make a play of a wedding where everything takes place—Nikah, etc.?**

**A.** It is not permissible to enact such plays. We do not know what is meant by "everything" in your question. But, the Nikah will become valid even if performed in a play. It is very shameless and un-Islamic to indulge in such kuffaar-type activities. The couple marrying in this act of mockery will become man and wife according to the Shariah. If such a play was in fact enacted, the girl and boy involved will be husband and wife. The only way in which to separate will be Talaaq.

**Q. A woman has separated from her husband on account of his cruelty. He would assault her at the slightest pretext. He refuses to give her Talaaq. Several years have passed and she has fallen into bad ways. She has a child by another man. The husband is speaking bad of her but refuses to give Talaaq. What is the position of the child according to the Shariah?**

**A.** According to the Shariah the child is legitimate. It is the husband's child even though the man with whom the mother committed adultery is the biological father. A child born to a woman while she is married will be the child of her husband. The child will bear the husband's name and will inherit in his estate. He cannot axe the child from his estate according to the Shariah. This is the problem which spiteful husbands should be aware of. If they withhold Talaaq merely to spite their wives although they have separated and there is no hope of reconciliation and then the wife falls into bad ways, the resultant offspring will be considered the legitimate children of the husbands and such children will inherit in their estates.

**Q. Who has greater rights over a woman—her parents or her husband?**

**A.** Her husband has greater and prior rights over her.

**Q. A man who has not performed Salaat for many years now wishes to make amends. He is very old and there is not much hope that he will be able to discharge the Salaat of the past 30 years. How is the Fidyah for the missed Salaat calculated? It is said that the Fidyah for each Salaat is the same as the Fitrah amount. For the Salaats which were missed decades ago does the present Fitrah rate apply or should the amounts which had prevailed in the previous years be taken?**

**A.** The present Fitrah amount must be taken when calculating the Fidyah for the Salaat. The actual Fidyah per Salaat is to feed one poor Muslim two meals. The Shariah has fixed this as 2 kg flour (approximately) which is about R3 (three rands) today. The prices of earlier years cannot be considered. The price of the flour to be taken will be the price on the day the Fidyah is actually paid to the poor.

**Q. If a woman makes wudhu in privacy does she have to cover her hair?**

**A.** In privacy where there are no mahram males or non-Muslim women around it is not necessary for her to cover her hair whether she is making wudhu or not.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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PORT ELIZABETH

**Q.** There is a 4 hour difference between Philadelphia (in Pennsylvania) and Los Angeles (in California). My Zuhr Salaat came in at 1.37 pm and I made it. I travelled by plane to California. I boarded the plane in Philadelphia at 2 pm which is 10 am in California. I arrived in California at 2 pm. Now that I am in California do I make my Zuhr over?

**A.** No you don't have to repeat your Zuhr Salaat. You have already made it in Philadelphia.

**Q.** A Muslim of Sri Lanka passed away in Europe. He was a follower of the Shaafi Math-hab. Janaazah Salaat was performed for him and he was buried in Europe. However, the kith and kin of the deceased conducted another Janaazah Salaat here in Sri Lanka. Was their action correct in terms of the Shariah?

**A.** Since they are followers of the Shaafi Math-hab they were entitled to perform the Janaazah Salaat even in Sri Lanka. According to the Hanafi Math-hab this is not permissible.

**Q.** What are the rights of a step-mother over her step-children?

**A.** She has rights similar to their mother. She is in the position of their mother. It is incumbent on the step-children to respect her as their mother. They should honour her as their father's closest friend. According to the Hadith it is obligatory on children to honour and respect and to assist their father's friends even after his death. This directive will apply to a greater degree to one's step-mother. Many children nowadays are rude and disrespectful to their step-mother. They feel that she has no rights over them and they speak to her as they wish --rudely and spitefully. Such behaviour does not befit decent Muslim children. Even if a step-mother wrongs her step-children, they should not lose respect for her. They must realize that she is their senior and they are transgressing the Shariah by being disrespectful to her.

**Q.** A man whose wife has died wishes to marry again but in deference to the wishes of his adult sons he refrains from marriage. Please comment.

**A.** He is fully entitled to marry again. No one can prevent him from doing so. In fact, he should marry again. He should ignore the unjust and stupid advice of his sons. They have no say in the matter.

**Q.** In Jamaat Salaat what should the muqtadis recite and what not?

**A.** In Jamaat Salaat the muqtadis should recite everything besides the Qiraa't.

**Q.** What is the position of us Muslims of America should war break out in the Gulf region? Will it be lawful for us to fight against Iraq on the side of Saudi Arabia whom our country is supporting?

**A.** If war breaks out in the Gulf region it will not be permissible for American Muslims to fight against Iraq. Muslims have to remain neutral in this conflict between Saudi Arabia and Iraq. It is the obligatory duty of the Muslim countries to settle the conflict among themselves, without the aid of kuffaar countries. In a fight between Saudi Arabia and Iraq, Muslims on both sides will be involved. It is not permissible for you to join the American army and fight against the Muslims of Iraq.

**Q.** What is happening over there in the Middle East? Who will you say is right and who is wrong in this conflict? What should the stand of Muslims in other countries be with regards to the conflict between Muslim countries?

**A.** The situation is confusing. It has been further complicated by the intervention of

kuffaar. The entire world of kuffaar is now ganged up against Iraq. We should make dua that Allah Ta'ala humiliates the kuffaar who have intervened and may Allah Ta'ala grant the Muslim adversaries good intelligence to realize their folly and settle their differences among themselves. This should be our stand. The kuffaar are perpetually awaiting the opportunity to swallow Muslims and their lands. Saddam's stupidity has provided the opportunity for the kuffaar to gain a foothold in the lands of the Muslims.

**Q.** There are many African-American Muslims who wear earrings and nose-rings and silver bracelets around their wrists. They even lead the Salaat. They claim that they are not dressing like women. They say: "This is how we dressed in Africa hundreds of years ago."

**What is the Islamic position on matter?**

**A.** This type of practice which they have inherited from their forefathers hundreds of years ago is not Islamic. It is not permissible for men to wear earrings and noserings. Rasulullah (sallallahu alayhi wasallam) cursed women who imitate men and men who imitate women. The argument of these people is baseless. Such practices of the kuffaar are not befitting for Muslims.

Furthermore, silver for men is haraam. The laws of the Shariah cannot be negated by customs of forefathers. The Qur'aan Majeed says:

"When it is said to them: Follow what Allah has revealed, they say: But, we shall follow that (practice and way) on which we have found our forefathers. Say: Even though their forefathers did not understand anything and did not follow guidance?"

**Q.** Is it compulsory to breast-feed a baby for the full period of two years?

**A.** If the child's father insists that the child be breast-fed the full period, then it will be incumbent to do so otherwise not.

**Q.** The court has ordered me to pay maintenance for my three children by a previous marriage. All of them are baaligh and are attending kaafir universities. Two of them are girls. I find it very difficult to pay since I have small children by another marriage. I have been told that according to the Shariah I am not responsible for maintaining my adult children. If this is so, can I pay the court order with interest money given to me by friends?

**A.** You are not responsible to maintain your children who are now adults according to the Shariah. The court order is zulm (injustice) and the money is being extorted and usurped from you according to the Shariah. It is haraam for your children to accept money from you against your wishes. Inform them of the position and tell them that you will be paying the maintenance order with haraam interest money. If they insist that they want the haraam money, then it will be permissible for you to offset the zulm with the haraam money.

**Q.** A woman committed adultery and became pregnant before Nikah. However, six and half months after the nikah the child was born. What is the status of this child seeing that it was conceived out of wedlock?

**A.** Since the child was born six and a half months after nikah, it will be legitimate notwithstanding the fact that it was conceived out of wedlock. As long as a child is born at least six months after nikah, it will be legitimate.

**Q.** During pregnancy there is a watery discharge from the breasts. Does this break wudhu?

**A.** It does not break wudhu.

**Q.** Is it permissible for a tenant to sublet a premises for a rent higher than what he is actually paying?

**A.** It is permissible to sublet premises, but not at a higher rent than what the tenant is paying. Since the premises do not belong to the tenant, he is not entitled to derive a gain from another's property. The excess he receives will be in the category of riba.

**Q.** I gave a friend a large sum of money to buy certain goods for me from overseas. He claims that the money was stolen. He contends that he had taken good care of the money, nevertheless, he either lost it or it was stolen. Can I hold him responsible and demand payment from him?

**A.** The money you had entrusted to him was an Amaanat. Since it cannot be proven that he was neglectful in his duty of safeguarding the Amaanat, you cannot hold him responsible for the loss. You cannot demand payment from him according to the Shariah.

**Q.** You have said that Juma' is not permissible in a prison. Is this only according to the Hanafi Math-hab?

**A.** The validity of Juma' Salaat depends on a number of conditions. All Math-habs have their conditions which are not fulfilled in a prison. Thus, Juma' not being valid in a prison is in terms of the other Matha-hib as well.

**Q.** Making dua after Janaazah Salaat is said to be bid'ah. Is this according to the Hanafi Math-hab? What is it according to the Shaafi Math-hab?

**A.** It is bid'ah according to both Hanafi and Shaafi Math-hab.

**Q.** Who has the first right over the female mayyit—her son or her father?

**A.** The first Wali (guardian) is the son. He has greater right over the mayyit than her father.

**Q.** A Muslim opened up an entertainment centre. Games such as snooker, pin-ball, etc. for children are played. Adults also participate. What does the Shariah say about such centres and the money earned?

**A.** Such entertainment centres are haraam. The games mentioned are evil and not permissible. Money and time are squandered in haraam. The morals of the children are corrupted in these evil centres. The money earned from such haraam entertainment is haraam. It is not permissible to use such haraam money for one's needs. The money has to be given to the poor compulsorily without any niyyat of thawaab.

**Q.** According to some Ulama only life insurance is haraam. Other types of insurance are permissible.

**A.** All types of insurance, whether life, car, fire, theft, etc., insurance, are haraam. All insurance policies are riba and gambling contracts according to the Shariah. Those who claim that besides life insurance other insurance is permissible have erred grievously. They have no Shar'i proof for their claim.

**Q.** Is it permissible to shave the moustache?

**A.** It is not permissible to shave the moustache. It is also not permissible to keep bushy moustaches like the kuffaar do. The moustache has to be clipped or cut with a scissors.

**Q.** Is it permissible in a place like Sri Lanka to flog a man and a woman 100

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# MURĀBITIN - WHO ARE THEY

The illustrious Sufiyah and Auliya were the Muqallideen (followers) of the Math-habs. The Sufis did not advocate deviation from the Path of Taqleed. Showing his aversion for the Matha-hib, the founder of the Murabitin says on page 38 of his book, Jihad: A Grounplan:

"We must meet on common ground as muslims--before the imprisoning mad-hab, whether shi'a or sunni...."

Displaying his aversion for the Matha-hib he says on page 28 of his book:

"But Shafi did not call himself Maliki although he was a follower of Malik--the first Maliki if there should have been one! So why should anyone be Maliki if he was not? And why should anyone be Shafite when the principle had not been admitted by these two great men."

The shallow mentality of this man is apparent from the fact that he proudly labels himself to be 'Darqawi'. Hanafi, Maliki, Shaafi and Hambali are chagrin to him. But the designations of Darqawi, Shadhli, etc., are acceptable and worthy of emulation. Further, while he prides himself with Suf'ism, he has not yet learnt the basics of Tasawwuf. He wants to be a Darqawi, but not a Hanafi or a Maliki although he claims to be a follower of Maliki Fiqh whose superiority he asserts in derision of the other Math-habs. His dhalaal is manifest.

Imaam Shaafi was not a Maliki in the technical sense of the term. Imaam Shaafi, if he was a follower of Imaam Maalik, then to a greater degree was he a follower of Imaam Abu Hanifah, for he has declared:

"In Fiqh we are the children of Abu Hanifah."

Imaam Shaafi had formulated his own Usool (Principles) of Math-hab based on the Qur'aan and Sunnah, hence he was not a follower of Imaam Malik. But, the self-styled Darqawi, lacking in Islamic understanding and to a greater degree in Islamic knowledge and to even a greater extent in Tasawwuf, sees Imaam Shaafi as the greatest follower of Imaam Maalik.

Abdul Qadir Darqawi vociferously advocated Sufi'ism, albeit a sterile and dry brand of suf'ism--but his attachment to the worldly life is betrayed by the fact that all his books have copyrights and all rights are reserved. What type of sufi is this? Does a Sufi then not operate from the springboard of Divine Love in which he is supposedly absorbed? Does a sufi accept and condone western kuffaar methods to stifle the free dissemination of knowledge? If the founder of this sect believes that what he has written in his books is the knowledge of Suf'ism, the Knowledge of Truth, the Knowledge of Islam, then how could he bring himself to adopt the kuffaar modernist method of impeding the free flow of Deeni Knowledge by invoking the kuffaar act of copyright?

All Muslims serving in Muslim governments in the present day are kaafir according to the Darqawi Murabitin. On pages 35/36 of his book, he says:

"Since everyone agrees that Islam no longer exists as a social nexus it is accepted that the leaders of the muslim countries are kafirun. Not only are the leaders of every single muslim society kafirun, but more importantly the social structure under which they govern are openly based on kafir models."

This statement provides valuable insight into the mind of the founder of this deviant sect. In his statement he makes two

claims: (1) That the leaders of not only Muslim governments, but of every single Muslim society are kaafir. (2) Of greater importance than their alleged kufr is their system of government which is based on kufr models.

A Sufi, --a Mu'min--will be more concerned with Imaan than model of government. Of greater importance is Imaan, not system or model of government. If a Muslim becomes a kaafir there can be no greater calamity for him. On the otherhand, if the system of government is kaafir or modelled along kuffaar lines, but the governor has Imaan, then this will be the lesser calamity. Again, if the model of government is 100% Islamic, but the governor is a kaafir, then such government is of absolutely no benefit in terms of man's goal, the Aakhirah. Imaan is of greater importance by Allah than system of government even if such system is Islamic. But to the founder of the Murabitin, the kufr-orientated systems of government are to be abhorred more than the alleged kufr of the Muslim leaders heading such governments.

The self-styled Darqawi has indeed exhibited the worst type of arrogance by summarily branding "the leaders of every single muslim society kafirun". The evil claim must undoubtedly rebound on him, for it is not possible for anyone to issue a blanket decree of kufr to cover every Muslim leader of every Muslim society even though such leaders may be fussaag and fujjaar by way of their practical conduct. This vile an arrogant attitude is indicative of the hatred he bears for Muslims in general.

Further, while having condemned all Muslim rulers and leaders as "kafirun", he does not hesitate to solicit their financial support for his 'sufi' projects. Thus it is seen that his magazine, Islam, carrying an advertisement gratefully thanking Sultan Muhammad Al-Qasimi, the ruler of Sharjah State for a donation of ten thousand pounds. While denouncing Muslim leaders in general and even branding them as kaafir, and the Arabs in particular, the founder of the Murabitin had no hesitation to accept gratefully their financial aid for his Ribat programmes.

His penchant for high-sounding names and titles reveals a childish attitude of fantasizing. He changed from one title to another--all self-acclaimed. Thus, he styled himself Muqaddam Abd al-Qadir as-Sufi; then Shaykh Abdalqadir al-Murabit, then only Abdal-Qadir as-Sufi and finally Shaykh Abdal-Qadir as-Sufi ad-Darqawi. He was imagining himself in all different stages of 'sufi'ism'. While he delights in designating himself al-Murabit, as-Sufi and ad-Darqawi, he begrudges the followers of the Sunnah for calling themselves Hanafi, Shaafi, Hambali and Maaliki.

There is much to comment on the ignorance and deviation of this self-styled sufi and murabiti. For the present it will suffice to warn Muslims that this latest movement is a baatil group. It is not a movement within the fold of the Ahlus Sunnah Wal Jama'ah. Displaying beads around the neck as the adherents of this sect are now doing is neither a sign of Sufi'ism nor of piety. The hatred which these modernist murabitis cherish for the Madrasah and for the Math-habs is ample testimony for their baatil and dhalaal.

## DRESS FOR THE MUSJID

Among the essential requirements of Salaat and the adaab of the Musjid is proper Islamically - dignified attire. In addition to having the satr concealed it is necessary for the clothes to be loose-fitting so that the shape of the body is not displayed, especially the lower part of the body. Tight-fitting trousers, short shirts which do not cover the lower part, sweaters, and short-sleeved shirts are not proper garments to wear for Salaat and for the Musjid.

T-shirts with letters and pictures adorning, are detestable to a greater degree. This abhorrence will remain even if the pictures are of inanimate objects.

All such immodest western-type garments are highly disrespectful and not permissible for Muslims, especially when performing Salaat and when going to the Musjid. The Musjid is the House of Allah and the Garden of the Aakhirah. A Muslim's attitude should be one of humility, respect, reverence and awe when entering the Divine Court. With slovenly and kuffaar-styled garments, the Muslim's attitude too will become slovenly and irreverent. With such garments he despoils his Salaat and disrespects the Divine Court.

## THE SAFF

In most places the Saff-formation in the Musajjid is deplorable. Crooked saffs and gaps between the musallis are severely criticized in the Ahadith of Rasulullah (sallallahu alayhi wasallam). When forming the saffs it is essential to ensure that:

(1) The rows be straightened by placing the heels in line. Some people attempt to straighten the saff by placing the toes in line. This is incorrect and will not produce straight saffs.

(2) The shoulders should touch. There should be no gap between the shoulders of the musallis. Rasulullah (sallallahu alayhi wasallam) said that the shayateen occupy the gaps in the saff.

## SIGNS OF QIYAMAH

Talking aloud and worldly conversation inside the Musjid are signs of Qiyaamah according to the Hadith. These signs have already manifested themselves in most Musajjid where the musallis engage in loud worldly conversation in and near the Musjid, especially in the wudhu khaanah. It is essential to start observing the aadaab of the Musjid from the wudhu khaanah.

## WUDHU

Wudhu is an act of ibaadat. When the wudhu is made correctly, observing the etiquettes and rules in a proper manner, then such wudhu effaces sins and secures thawaab. When a person indulges in worldly conversation while making wudhu, the special covering of Noor and Rahmat which shields the one making wudhu is removed. People are very careless when making wudhu. It is not uncommon to witness people laughing, joking and indulging in unnecessary worldly talk while they are busy making wudhu. Such behaviour is highly unbefitting of a Mu'min who is preparing himself to prostrate his head in Allah's Court.

From page 1

# GIRLS MADRASAHS — UNNATURAL INSTITUTIONS

arms are legs are swollen.....

The day I left, the Apa did not allow me to wear my burqah. She said: "If you are not going to study in this madrasah then you can't observe purdah." I was sent home without my burqah. I only had a thin scarf. I felt naked walking up our street. Everyone came outside to stare at me, thinking how bad I must be for no longer observing purdah. Everybody started talking about me in the village saying that I was expelled, etc., etc.....There are a lot more worse things than what I have written, but I can't write for it is too embarrassing....."

As unsavoury and as shocking as these revelations are, they are not at all surprising. Muslim intelligence should necessarily have discerned these evil consequences which ensue in the wake of unnatural and un-Islamic establishments. Even good girls are ruined by their parents and by madrasah staff by the expulsion from the home which militates against the Qur'aanic command of Hijaab.

The modesty and shame of girls are destroyed in these public institutions which adhere to merely an external facade of Purdah. Behind the external facade many evils are concealed. A girl can never acquire virtue and modesty in a public institution. Her best formative years for acquiring the role which Allah Ta'ala has set for her are squandered recklessly under guise of pursuing Islamic studies. The acquisition of higher studies, even Islamic, at the expense of wrecking the morality of the girls is not at all worthwhile. The acquisition of higher academic Islamic knowledge will be laudable for a girl only if she is able to pursue such studies in the privacy of her home under the instruction and supervision of her mahram males. If this is not possible, then there is no merit in her leaving her home in pursuit of higher Deeni knowledge. This deception has been compounded by short-sighted Molvis who cannot foresee the grave dangers in girls madrasahs. Indeed, shaitaan has succeeded in establishing his snare in the community by having duped many learned men to participate and encourage the creation of these unnatural institutions.

Girls should realize that it is Fardh on them to guard their modesty, chastity and honour by remaining at home. Their parents have no Islamic right of insisting that they attend girls madrasahs. If a girl refuses to obey her parents by her refusal to attend an unnatural institution, she will not be guilty of the sin of disobedience to parents.

Many girls are transported to these institutions in the company of ghair mahram males. Some even proceed to the madrasah by plane without being accompanied by a mahram male guardian. The Shariah does not permit females to travel in this unlawful manner for the sake of pursuing studies which are not incumbent on them. There is no goodness in girls acquiring the knowledge of tafseer, hadith, nahw and sarf when the teachings and the spirit of Islam are violated in the process. Such knowledge is bereft of virtue. In fact it is not true knowledge. A knowledge which ruins the natural haya of girls and which casts them in unnatural roles is jahl (ignorance).

The claim is always made that the girls in these madrasahs are under strict purdah and are well-cared for. Such claims

are baseless. Some girls do strike up contact with young male teachers at the madrasah. The institutionalized purdah of the madrasah is not an adequate measure to prevent such developments. The young male ustadhs at the madrasah as well as the girls know this very well. Letters written to us by girls from different girls madrasah testify to the unholy episodes which happen under cover of the external facade of purdah. Intelligent and Deeni-conscious girls who had the misfortune to be sent to a girls madrasah are appalled at the happenings in these madrasahs. "Poison sweetened with honey" as one girl put it. Some concerned male ustadhs at these madrasahs are also perturbed. They have realized the dangers and have voiced themselves. Some wives of young Molvis teaching at such madrasahs have detected unholy alliances between their husbands and the girls. Girls even strike up such alliances with their male teachers by telephonic communication ostensibly for querying 'deeni masaa-il'.

The harms and the dangers in these western-emulated institutions are too great. They far outweigh the good that can be imparted. It is not intelligent to embark on a project which promises some good at the expense of the destruction of the moral fibre of Muslim womanhood.

Girls are required to be in the home-madrasah alongside their mothers. There is no substitute for the mother and the home. A public institution bereft of the warmth of the home and without the protective and loving supervision of parents can never offer to inculcate shame and purdah in a girl. Never can a girl acquire qualification in a madrasah for her natural role. The Qur'aanic aayaat and the Ahadith on the rights of the husband and the duties of the home may be drummed into her at madrasah. But, such tuition will not qualify her for practical wifehood and motherhood. Training in these fields is attainable in only the home environment at the side of the mother. Any other measure adopted for this purpose is talbees-e-shaitaan (deception of shaitaan) who approaches people through even Deeni avenues to destroy them.

Molvis who engineer girls madrasahs are misguiding the community, consciously or unconsciously. Parents who send their girls to these public institutions have abandoned their holy duty of guarding and training their girls. What practical training of wifehood and motherhood can young Molvis who themselves have not undergone Islaahun Nafs, impart?

The community does not require a multitude of so-called 'aalimahs' (female molvis). The Ummah requires pious wives and mothers. But such piety cannot be acquired in the cold, un-Islamic and uncaring public institutions which came into existence in violation of the Sunnah. The desired piety can be achieved in only the home at the side of the mother even if she is ignorant. The necessary quota of Islamic knowledge for girls must be imparted to them at home by parents, with the aid of authentic literature and with the assistance of learned men from whom the parents may take guidance and direction.

**Do not follow the footsteps of shaitaan. Verily, he commands you with evil and immorality and that you say in the Name of Allah what you do not know. (Qur'aan)**

# UN-ISLAMIC MEETING

Recently a meeting was held in Johannesburg to protest against the killing of 21 Palestinians by Israeli soldiers. Among the speakers was a Molvi, a Muslim woman and a representative of the ANC. It was a gathering organized for all--Muslims and kuffaar. "Special accomodation for ladies" was advertised.

The Molvi who attended rendered a great disservice to islam by participating in such an un-Islamic and haraam gathering. A gathering which draws women from their homes and ushers them into the public with the aggravating factor of kuffaar attendance, is decidedly evil, shaitaani and haraam.

It is not permissible for Muslims to attend such un-Islamic gatherings. Participation in meetimngs and protests of this nature is not Islamic. The Muslims suffering under Israeli rule will not benefit in the least by these futile protest meetings which ignorant Muslims are organizing in emulation of the kuffaar. Muslims have become so decrepit in the mind and so bereft of Islamic guidance that they demonstrate their moral and intellectual bankruptcy by imitating just any stupid and silly method of the kuffaar. Shouting kuffaar-style slogans in Johannesburg will neither benefit the Muslims in Palestine nor those who were killed by the Israelis.

The answer to domination of Muslims by the kuffaar is not the political method of the kuffaar. The answer is to revert to the pure Sunnah. The remedy is to emulate the Sunnah--the true Sunnah of the Sahaabah, not the modernist interpretation of the Sunnah. The Qur'aan Majeed says:

**"O People of Imaan! If you help Allah (i.e.His Deen), Allah will help you and plant your feet firmly."**

**"If Allah helps you, there is none to vanquish you. And, if He withholds His aid from you, then who is there besides Him to help you?"**

The kuffaar cannot come to our aid. But Muslims, having lost their trust in Allah on account of an emaciated Imaan, look askance at kuffaar political organizations for succour, direction and aid. These Muslim organizers of this protest meeting should hang their heads in shame. It is because of their Islamic bankruptcy that they felt the need to enlist an ANC speaker to boost their protest meeting. In the process of moral corruption they are even drawing Muslim women into their un-Islamic schemes.

# WOMEN'S JIHAD

A Muslim woman's Jihaad is not participation in even a true Islamic Jihaad. Once Hadhrat Aishah (radhiallahu anha) sought permission from Rasulullah (sallallahu alayhi wasallam) for participation in Jihaad. Rasulullah said: **"The Jihaad of women is Hajj."**

Muslim women should not defile themselves morally and spiritually by participating in the kuffaar political activities which ignorant and misguided men organize. Shouting political slogans in kuffaar-style does not befit even Muslim males. For Muslim sisters it is utterly deplorable and shameless.



## THE WALI'S RIGHT

The Wali (rightful guardian) of a woman is entitled by the Shariah to contract her marriage or have it contracted. If the wali contracts the nikah of a woman without her consent, the validity of the nikah will rest on her acceptance. If she upholds the nikah, it will be valid. If she rejects it, the Nikah will become void.

Should a wali contract a girl's nikah without her consent and she has no desire to uphold the wali's action, then she can cancel the nikah immediately on obtaining information. However, it is incumbent on her to exercise her right of cancelling the nikah immediately on receiving information of the nikah which was contracted without her consent. On being informed of the nikah, if she procrastinates and does not avail her of her right to cancel the nikah, such right will lapse and the nikah will become binding. It is, therefore, imperative for her to act immediately should she be displeased with the nikah. She should immediately make a verbal utterance announcing her refusal to accept the nikah.

On being informed of the nikah if she maintains silence, smiles or even cries her right of cancelling the nikah will lapse because such reaction from a virgin is interpreted as consent by the Shariah. If she is not a virgin, her silence and smiling will not be construed as acceptance, hence she retains her right to cancel the nikah.

## PURDAH

Hadhrat Hasan Basri (rahmatullah alayh) said: **"Never be in solitude with a woman even if she happens to be of the rank of Rabiah (the renowned female saint of Basra) and even if you had taught her the knowledge of the Kitaab of Allah."**

Rasulullah (sallallahu alayhi wasallam) said that when a man and woman are alone, the third one present is shaitaan. He will most surely succeed in casting them into immorality.

A man should never deceive himself by relying on his will-power. Great men of piety fell prey to the dictates of the nafs when they relaxed their guard over the nafs. Association with women is always fraught with grave dangers. Everyone knows this, but dupes himself into believing that he will not fall victim to the lowly desires and demands of the rebellious nafs. The restrictions of Shar'i Hijaab have been divinely designed to protect man against the harms of immorality into which shaitaan and the nafs lure him.

## RULERS

Hadhrat Hasan Basri (rahmatullah alayh) said: **"Do not go near to rulers even if they invite you with kindness."**

Association with rulers and governments will take its toll on the spiritual progress of man. It will impede his Roohani advancement by distracting him from the Akhirah and focussing his gaze on worldly pursuits.

## IOĀLAH

A man had suffered a loss as a result of a horse which he had bought. Although he had no desire of disposing of the horse, circumstances compelled him to offer the horse for sale. He offered the horse to Hasan Basri (rahmatullah alayh) for 400 dirhams. (A dirham is a silver coin). Hadhrat Hasan purchased the horse.

At night the man saw in a dream the same horse grazing in a beautiful orchard in Jannat together with another 400 beautiful horses. He enquired from someone in the orchard: "Whose horses are these?" He was told: "Originally they belonged to you, but have now been transferred to Hasan Basri."

In the morning he went to Hadhrat Hasan and said: "O Imaam! Please cancel the sale. I feel ashamed of having sold the horse." Hasan Basri replied: "I have also seen the dream which you saw. I am not cancelling the sale." The man left with a heavy heart.

At night Hadhrat Hasan saw in a dream beautiful palaces in Jannat. He asked: "To whom do these palaces belong?" He was told: "To those who happily cancel sales."

The first thing the next morning Hadhrat Hasan went to the man and cancelled the sale.

Cancelling a sale is also an act of ibaadat. In the terminology of the Fuqaha such cancellation is known as Iqaalah. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah Allah Ta'ala will cancel (forgive) the sins of those who cancelled sales on the request of customers.

Sellers should adopt a big-hearted attitude in this matter. Even if the customer has no apparent reason for returning the goods and even if there is slight financial loss involved in the cancellation of the sale, a Muslim trader should welcome the opportunity and happily agree to refund the money. The insignificant loss of monetary profit is compensated with tremendous thawaab in the Akhirah and forgiveness for sins. In their trading activities Muslims should fully introduce the teachings and the spirit of the Sunnah. Their trading too will then become acts of ibaadat and they will qualify for the lofty ranks stated by Rasulullah (sallallahu alayhi wasallam) in the following narration: **"The truthful and honest trader will be with the Ambiya, the Siddiqeen and the Shuhada."**

## GHEEBAT

Gheebat (to back-bite) is to speak ill of another behind his/her back even if the statements made are the truth. On the Day of Qiyaamah the one who had spoken ill of another will be punished by being compelled to eat dead human flesh. The Qur'aan Majeed likens gheebat to devouring the dead flesh of a brother Muslim.

If one is guilty of gheebat, it will be necessary to obtain forgiveness from the person who was the victim of the gheebat if he/she is aware of the gheebat. If the victim is not aware, then only taubah will suffice. It will then not be necessary to inform the person that one had made gheebat about him/her.

In addition to the punishment which a back-biter will receive, his/her good deeds will be transferred to the victim of the gheebat while the latter's sins will be transferred to the back-biter.

## A GIRL'S RIGHT

While parents have the right to advise their daughters in regard to marriage, they do not have the right to compel them to marry against their will. According to the Shariah a girl has the right to marry or refuse any person. Marriage cannot be imposed on her against her will.

According to the Hanafi Math-hab, a baaligh (adult) girl can arrange her own marriage. The nikah will be valid even if her parents withhold their consent. According to the Shaafi Math-hab the nikah of a virgin girl will not be valid without the consent of her Wali.

Although the nikah of a woman without the consent of her parents will be valid according to the Hanafi Math-hab, it will be shorn of blessings and success if she had ignored the valid advice of her parents. It is not proper for a girl to ignore her parents' wishes if such wishes have valid grounds. It is not a simple thing to marry without the wishes of one's parents. In the majority of cases the advice of the parents will be sound and calculated in the best interests of their children. There are, however, cases where the parents are ignorant of the Shariah and irreligious. They are guided purely by worldly and material considerations, the Deen forming no part in their decisions. In such cases a girl is fully entitled to oppose the mis-placed advice of her parents and marry a boy of Islamic character even against their wishes.

Although according to the Shaafi Math-hab, the Wali's consent is essential for the validity of the nikah, the Wali will only enjoy this right over the girl if he is an aadil, i.e. he is not a faasiq. If the Wali is a faasiq (a flagrant sinner) his consent and withholding of consent are of no significance in terms of the Shariah (Shaafi Math-hab). Thus, if a father who is a faasiq withholds consent for his

daughter's marriage to a boy whom he does not prefer, she can obtain the necessary consent from another male Wali lower down, who is not a faasiq, e.g. from her brother or uncle.

The Wali will be classified as a faasiq if he neglects his Jamaat Salaat or he shaves his beard or he commits sins in the public.

Also, in terms of the Shaafi Math-hab a non-virgin does not require the consent of a Wali for the validity of nikah.

## NIKAH WITNESSES

A Nikah for its validity requires witnesses. It is essential that the witnesses hear the Ijaab (proposal) and the Qubool (acceptance) of the Nikah contract. The requirements for the condition of witnesses in terms of the Math-habs are as follows:

**Hanafai Math-hab:** The minimum number of witnesses for the validity of the Nikah is two Muslim males or one Muslim male and two Muslim females. **Adaalat** (piety and uprightness) of the Nikah witnesses is not conditional. The Nikah will be valid even if the witnesses happen to be faasiq.

**Shaafi Math-hab:** The two witnesses must be males. Women do not qualify to act as witnesses in a Nikah contract. The nikah will not be valid if the witnesses are one male and two females. The minimum requirement is two Muslim males.

**Adaalat** of the witnesses is an essential condition. The Nikah will not be valid if the witnesses are faasiq. If in any place all people happen to be faasiq, no aadil witnesses being available, then in such a situation those with the lowest degree of fisq will be chosen to act as the witnesses of the Nikah contract.

## THE FARM OF THE AKHIRAH

Rasulullah (sallallahu alayhi wasallam) said: **"This world is a farm for the Akhirah."**

Man has been sent to this world to cultivate this worldly ground to enable him to reap its fruits in the Akhirah. He will reap what he has sown here. The Hadith implies that the works of the Akhirah--acts which will benefit the life of man in the Hereafter-- should be given priority. Wordly activities which interfere with the acquisition of the Akhirah should be shunned. Only such mundane acts which facilitate in the attainment of success and salvation in the Akhirah are permissible.

Islam holds permissible the pursuit of worldly matters only if they do not constitute obstacles in the affairs of the Akhirah. If mundane activities divert the Mu'min's attention from the Akhirah or leads him to disobedience, then such activities will not be lawful.

When this worldly life is merely a farmland for the Akhirah, the Muslim should realize that he has no time for activities which are negatory of the success of the Akhirah. Actions which will not benefit him in the Akhirah are therefore not lawful for a Mu'min. If the sincere Muslim bears in mind this principle, he will find it quite easy to decide which acts are in conflict with his purpose here on earth.

## TAARIKUS SALAAT

A Muslim who deliberately, without valid reason, abstains from performing Salaat is termed **Taarikus Salaat**. In the unanimous opinion of all Math-habs, the Taarikus Salaat will be severely punished by the Islamic court. Islam views this offence in such serious light that it orders execution.

If the Taarikus Salaat persists with his neglect of Salaat, refusing to make taubah, the Shariah orders that he be beheaded.

Rasulullah (sallallahu alayhi wasallam) said: **"Whoever shuns Salaat has committed kufr."** Although abstention from Salaat is such a grave crime, Muslims are guilty of wholesale neglect of this vital Ibaadat. The empty Musajid, especially at the time of Fajr, bear silent testimony to this near-kufr crime of which Muslims are guilty. When Muslims are guilty of this grave capital crime, how can they expect Allah's aid in their time of need? When Muslims have reached the level of degeneration where gross neglect--deliberate neglect of Salaat has become a normal practice, they should accept with understanding their fate of subjection to the kuffaar. Muslims should not expect their lot to improve while they are stagnated in such a crime for which the Shariah commands execution.

## THE SANCTITY OF WAQF

From Y.Ismail to the Editor of the Majlis

"We the Muslims of Laudium are facing a major controversy regarding the Islamic education of our children. The present trustees of the Pretoria North Muslim Educational Institute went out to collect funds for building a Masjid and Madrasah. Consequently a plot was bought with the intention of building a Masjid and Madrasah.

When the building comprising of only classrooms was about half-finished, the controversy started. The Madrasah Committee decided to open a Muslim school with the Madrasah also being operated during school hours. The original Madrasah is still being conducted during the afternoons as usual. Several committee members including some Ulema supported the establishment of the new Muslim school on the Madrasah premises. The new Muslim school opened its doors during January 1990 occupying all available classrooms. The original Madrasah was supposed to have occupied these classrooms at that time. However, they rushed to open up the school saying that the Madrasah which is using the primary school premises, can move in later. The committee promised that the Madrasah could move in within three months time. As expected, to this day, no classrooms have been made available for the Madrasah. Eleven months have already passed.

This committee has also allowed a nursery school to occupy three classrooms which are locked at all times. The original Madrasah for which the premises were established is, however, not allowed to use these classrooms. The nursery school is a neutral and an independent body. The nursery school allows mixed gatherings and photography. Both the Muslim school and the nursery are occupying the Madrasah premises free of charge.

Mufti Mahmood of India informed them that it was not permissible for the school to use the Madrasah premises even if rent is paid. An Aalim who spoke out against this set-up was almost fired. He was warned not to touch on this topic again.

### Questions

- (1) Is it permissible in these circumstances for the committee to use the Madrasah premises for the Muslim school?
- (2) Is it permissible for the school to use the premises if rent is paid?
- (3) Is it permissible for us to send our children to such a Muslim school?
- (4) Is it permissible for anyone to teach at such a school?"

### ANSWERS

- (1) It is not permissible for the committee to use the premises for the school. It is haraam to do so.
- (2) Even if the school offers to pay rent, it is not permissible to hire the premises for a school or for a nursery or for any other purpose. Nothing other than a Madrasah may be conducted in the premises.
- (3) It is not permissible for Muslims to send their children to the school which is unlawfully occupying Madrasah premises.
- (4) It is not permissible for anyone to teach at the school which is occupying the Madrasah premises in transgression of the Shariah. (See page 10)

## AQEEQAH

The slaughtering of an animal in gratitude for the Ni'mat of offspring is called **Aqeeqah**. The Aqeeqah consists of slaughtering two goats/sheep if it is a boy child or one goat/sheep if it is a girl. The Sunnat is to make the Aqeeqah on the seventh day. This applies to the followers of both Hanafi and Shaafi Math-hab. There are, however, some differences as follows:

**Hanafi Math-hab:** Aqeeqah is Mustahab. It is permissible to offer one goat/sheep as Aqeeqah for a boy although two are better. If the Aqeeqah was not made on the seventh day, it should be done on the fourteenth or the twenty first day. If it was not done even on the 21st day, it could be made at any time in one's lifetime. It will be best to make the Aqeeqah on the day on which it was the 7th day. However, one should not unnecessarily delay the Aqeeqah beyond 21 days.

The Mustahab method of distributing the meat is to divide the meat into three parts as is the practice with Qurbaani meat. One part should be given to the poor; one part to friends and relatives and one part to be retained for one's own use. This division is Mustahab. One is permitted to distribute the meat in any other way. Non-Muslims may also be given from the Aqeeqah meat.

There is no Aqeeqah for a child who has died.

The responsibility of making the Aqeeqah devolves on the person on whom the maintenance of the child is incumbent. If the father cannot afford the Aqeeqah, the mother should assume the responsibility.

It is also permissible for purpose of the Aqeeqah to buy a seventh share in an ox/camel for a girl or two sevenths for a boy. Such shares may be bought in animals which will be sacrificed on the occasion of Eidul Adha.

If one is not by the means to make Aqeeqah, it is not necessary to incur debt for this purpose.

**Shaafi Math-hab:** According to the Shaafi Math-hab, Aqeeqah is Sunnatul Muakkadah. Aqeeqah will have to be made for even a child who has died before seven days.

The responsibility of the Aqeeqah is that of the Wali (the guardian) of the child. However, after the age of puberty, the Wali will no longer be responsible for the Aqeeqah if it was not made by this time. The adult whose Aqeeqah was never made has the option of either making the Aqeeqah or abstaining therefrom. It is not incumbent on him/her to make his/her own Aqeeqah. Nevertheless, the best course is to make the Aqeeqah. If the Wali cannot afford to make Aqeeqah, it will not be incumbent on him to execute this duty.

Distribution of the meat is similar to the method of the Hanafi Math-hab.

### Benefits of Aqeeqah:

The child is saved from many misfortunes and illnesses by virtue of the Aqeeqah. According to the Hadith a child who has died will become an intercessor for his/her parents on the Day of Qiyaamah. However, if the Aqeeqah was not made in spite of the parents having been by the means to do so, the child will not intercede on behalf of his/her parents.

## QIBLAH

At the time of slaughtering an animal it is Sunnat to face it in the direction of the Qiblah. To violate this Sunnat rule without valid reason is Makrooh and sinful. The method of suspending chickens and sheep in an inverted position on a conveyor belt as is the practice in commercial slaughtering, is not permissible in the Shariah. Islam does not tolerate such cruel methods which the west believes to be part of its 'humane' slaughtering system.

# MISUSE OF WAQF

The institution of **Waqf** is a sacred trust. When a property is dedicated as a Waqf institution such as a Masjid or Madrasah, the ownership of the donors or the worldly owners of the property is cancelled. Ownership reverts to the Original Owner, viz., Allah Ta'ala. The mutawalli or trustee is merely the administrator of the Waqf institution.

The trustees or administrators of Waqf institutions do not have the right to administrate Waqf institutions according to their whimsical fancies. They are bound by the Shariah to conduct the affairs of the Waqf strictly according to the rules of the Shariah. The trustees do not possess the right to utilize the Waqf property for any purpose other than for what the Waqf has been created. If a property has been acquired or set up for a Madrasah, then it is Waajib to use the premises for only a Madrasah. It cannot be used for another purpose.

Money collected from the public for the building of a Madrasah and Masjid has to be compulsorily used for this purpose and for nothing else. Deviating from the purpose for which the funds have been acquired will be **khiyaanat** (abuse of trust) and misappropriation. Once the funds have been utilized to build the Madrasah building, the premises cannot be utilized for a secular school. It is haraam to do so. The trustees who use a Waqf building for a purpose other than the object for which it was erected are guilty of khiyaanat and are not fit to remain in their posts according to the Shariah. The Shariah commands the dismissal of such trustees and administrators.

Since it is incumbent to use a Madrasah property for only the Madrasah, it is not permissible to even hire out the building for rent. The only activity which the Shariah will permit in such a building is a Madrasah. To hire out a Madrasah building for a secular school and for a nursery school in which haraam acts such as mixed gatherings and photography take place, is a sin of an aggravated nature.

Once a building has been dedicated for a Madrasah, the Waaqifeen (those who made the Waqf) cannot renege on their undertaking nor can they change the object of the Waqf. The Waaqifeen cannot later decide to convert the building into a secular school or a nursery school. Such action is haraam and not valid. The building will remain a Madrasah and it is incumbent on the community to dismiss the defaulting trustees and utilize the building for the purpose for which it was created, viz., for a Madrasah for the sake of obtaining the Pleasure of Allah Ta'ala.

It is indeed an insult to the Deen of Allah Ta'ala to expel the Madrasah from its Waqf building and to utilize the place for worldly education and for a nursery school in which unlawful activities occur. It is incumbent on the Muslim community to close down the secular school and utilize the building for a Madrasah. The secular school may be relocated elsewhere if it will be conducted strictly in conformity with the Shariah.

As long as the community permits unqualified persons to be in control of Auqaaf institutions **khiyaanat** will always be perpetrated. Rasulullah (sallallahu alayhi wasallam) said that the appointment of unqualified persons in positions of trust is a betrayal of Islam, a betrayal of Allah and a betrayal of the entire Ummah. Those who appoint unfit persons have betrayed Allah and His Rasool. They have betrayed the Deen. They should understand the gravity of their criminal action.

# NIQAAB

Some juhhaal (ignoramus) writing in the non-Muslim press have claimed that the Niqaab is the invention of Zoroastrians. In spite of their stark ignorance, they feel themselves qualified to express opinions on Shar'i matters.

Assuming that the Zoroastrians did introduce the wearing of the veil for their women, it does not follow therefrom that Islam does not command the adoption of the Niqaab (face-covering) for its female adherents. If any particular kuffaar society happens to subscribe to the unity of Allah, it will not follow therefrom that Islamic belief in the unity of Allah has been borrowed from that society.

The misguided ignoramus claimed that the Zoroastrians had introduced the veil to distinguish their high class women from the low class women. He may be surprised to learn that Hijaab (Purdah) was introduced by the Qur'aan in the first instance to distinguish the Holy Wives (the high class women) from the plebein. The Qur'aan, making this distinction says:

**"O wives of the Nabi! You are not like any of the other women. If you fear Allah, then do not speak in soft alluring tones.....and remain firmly (glued) in your homes and do not make a display (of yourselves) like the exhibition of the time of jaahiliyyah."**

**"And, if you (the Sahaabah) ask them (the Holy Wives) anything, then ask them from behind a screen."**

These commands were directed to the Wives of Rasulullah (sallallahu alayhi wasallam) in the first instance. In other words, the verses were revealed specifically to enforce the observation of Hijaab for the Wives of Rasulullah (sallallahu alayhi wasallam). The Shariah has accorded them a distinguishing rank, high above all other women. They are the highest class of women in Muslim society.

The ignoramus displays his gross ignorance of the Qur'aan and the Hadith by presenting his personal interpretation and understanding of the Qur'aanic verses. He knows that Zoroastrian women had worn veils, but he is ignorant of the fact that the wives of the Sahaabah also wore the Niqaab.

# TELEVISION

**Tots are getting hooked on sexy soaps — survey**  
(EVENING POST)

**JOHANNESBURG** — Tens of thousands of South African five and six-year-olds now spend their afternoons soaking up sin, sex, and self-gratification. And it's all being served up on TV.

The tots are tuning in regularly to sexy soap operas — often staring at the gogglebox with their housewife mums, says Lyndall Campher, media director of Sandton-based advertising agency Hunt Lascaris TBWA.

She added: "Of course, we don't yet have anything like the permissive viewing patterns of the US where youngsters seem to view at all hours and watch all types of programming."

"Some observers in America say that TV is helping to kill the distinction between childhood and adulthood. We've got a long way to go, but it's important that the trend be tracked and the figures known".

Lyndall Campher's figures show that 14 000 five and six-year-olds in white families regularly watch M-Net in the 6pm to 7pm "open time" channel, when its daily soap opera, *Loving*, is shown.

On TV1 the position is even worse, with some 51 000 five and six-year-old white viewers watching in the 4pm to 5pm time channel when another soap opera, *Santa Barbara*, is shown.

Among coloured children the time-slot is even more popular as 66 000 pre-school tots view at this time.

With the return of two other American daytime soaps, *Capitol* and *The Bold and the Beautiful*, to TV4 as from yesterday in the 5pm to 6pm time-slots, this trend can only worsen.

The Qur'aan Majeed warns Muslims of the the crime of self-destruction. A people sometimes destroys itself by its acts of transgression. The Evening Post report appearing above should serve as an eye-opener for Muslims. The morals and Imaan of children are threatened by this evil institution of television. Yet, parents solely for satisfying their own despicable nafsani desires condone television in the home. In the process of satisfying their inordinate desires of viewing the filth on the screen, parents are prepared to ruin the Deen and the morals of their children.

Television has already destroyed the morals of the kuffaar. The same process of moral destruction is now being repeated among Muslims. Children are a sacred Amaanat for which parents are responsible. The sin of their moral and Imaani destruction will settle on the heads of parents. They are being indoctrinated with mental filth with parental co-operation.

# NOT EXPECTED OF A MADRASAH

A Madrasah is supposed to be an institution which imparts the knowledge of the Aakhirah to Muslim children. The emphasis of a Madrasah should be on Deeni Ta'leem and the the inculcation of Islamic morals and character. Propagation of haraam is an activity which is expected to be enacted in the dens of vices, not in a Madrasah purporting to impart Qur'aanic Ilm to little Muslim children. A Madrasah in Transvaal has issued the following notification to parents:

"For this years Jalsa and Graduation the following mode of dress has been decided on: BOYS: Blue kurta suits and blue crochet topie available from Orient Showcase, Laudium Plaza. GIRLS: The material for dress as well as the pattern of the dress is available from the class teacher at the Nursery. In order to ensure uniformity, parents are earnestly requested to ensure that they are absolutely certain of the pattern requirements. The material is available at R30-00. The completed garments should be ready by NO LATER THAN 26 OCTOBER, as photographs of the graduates as well as the non-graduates will be taken on 30 & 31 October at the INDIGO STREET CENTRE and DARUS SALAAM CENTRE (MUSLIM SCHOOL) respectively."

When Muslims settle on transgressing the Laws of Allah, they surpass even the kuffaar. Muslim mentality has indeed become deranged by total and stupid emulation of the norms and styles of the western kuffaar. The ludicrous requirements which the Madrasah committee imposes on parents are scandalous from the point of view of the Shariah. The silly show which the madrasah officials have enacted (as described in their circular) is intolerable in Islam. What has happened to the incumbent duty of Amr Bil Ma'roof Nahy anil Munkar? Why are the Ulama at that end maintaining

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# NOT EXPECTED OF A MADRASAH

silence when the state of affairs in the madaaris has degenerated to such a low ebb as is depicted in the circular of the madrasah concerned. Haraam is being wantonly advertised, perpetrated and foisted on parents and pupils by madrasah officials who are occupying positions of trust. It does not behove the Ulama to abandon their holy duty in this despicable manner by withdrawing into silence based on some expediency of diplomacy. It is imperative that the Ulama at that end loudly proclaim the Law of Allah to these errant madrasah administrators. They must be unequivocally told that their enactment is haraam and that they are guilty of a grave abuse of Amaanat and that instead of propagating the Deen, they are utilizing madrasah facilities and public monies for the advocacy of haraam.

Even the kuffaar have discerned the superfluity of imposed uniforms. There is intense argument even among non-Muslims regarding the practice of compulsory uniforms for school children. But, here we have a madrasah purporting to be imparting Deeni, Qur'aanic knowledge outstripping even the kuffaar in the imposition of a futile and Islamically unlawful practice. Blue kurtas and blue crochet topis! Photographs for graduates and under-graduates! What silliness is this which a madrasah is perpetrating?

The imposition of a costly uniform on all pupils is an act of zulm (injustice). Many parents cannot afford the cost for such superfluous garb designed for a fleeting occasion. Even if parents are able to afford the uniforms, it is an unnecessary expense which the Qur'aan terms 'tabtheeraa'. Allah Ta'ala says in the Qur'aan Majeed: **"Do not waste. Verily the wasters are the brothers of shaitaan."**

For the jalsah function the pupils could have dressed in their normal clothes. There was absolutely no need for this wasteful show which must have put many parents under financial strain.

The whole show smacks strongly of riya and takabbur (ostentation and pride). Islam lays emphasis on concealment, especially where girls are concerned. In direct conflict with the Qur'aan and Hadith the madrasah officials insisted on girls to exhibit themselves. This type of exhibition is akin to the displays of jaahiliyyah which the Qur'aan castigates and forbids.

The madrasah officials were guilty of committing the kabeerah crime of having the photographs of the children taken. Even the girls were subjected to this major sin. Rasulullah (sallallahu alayhi wasallam) said: **"On the Day of Qiyaamah the worst-punished persons will be the picture-makers."** But here we find the organizers of a madrasah imposing a kabeerah sin on the pupils.

Undoubtedly, this exhibition of jaahiliyyah was a great deception of shaitaan. Through the avenue of the madrasah shaitaan has succeeded in casting a whole community into sin and evil.

The main culprits in this episode of evil are such learned men who condone these evils and present stupid arguments in support of their pay-masters. Parents too are equally to be blamed. They are responsible for the ruin of their children's morals and Imaan by condescending to the un-Islamic impositions of the madrasah administrators. It is the incumbent duty of parents to ensure that their children do not

participate in functions which are proscribed by the Shariah.

Furthermore, it was highly unethical for the madrasah officials to act as an advertising agent for the sellers of the kurtas and material.

If parents exercise their parental authority and dissociate from such un-Islamic ventures, errant trustees and officials will come to their senses.

The desire for show (riya) is clearly illustrated by the following imposition made by the officials of the madrasah:

".....parents are earnestly requested to ensure that they are absolutely certain of the pattern requirements."

This ridiculous emphasis on patterns of dress for girls is more than the emphasis which madrasahs put on even the Fardh acts of ibaadat. They do not emphasise abstention from sin, but they emphasise exhibition and demonstrations of haraam. The Ulama are failing in their Waajib duty of commanding righteousness and prohibiting evil. On account of this dereliction of duty, Muslims are becoming more audacious in flagrant violation of the Ahkaam of the Shariah.

## SHI'I MUT'AH

The local press reporting on the Shi'i practice of legalized zina (fornication) writes:

"TEHRAN: Single or widowed Iranians have been told by the country's president they can satisfy their sexual needs by entering into short-term informal marriages."

While this may be news to many, this 'short-term informal marriage' is as old as Shi'ism. It is not a new practice. This evil practice of the Shiahs is known as mut'ah. Mut'ah is an established and a holy practice of the Shiah religion.

According to Shi'ism the temporary 'marriage' known as mut'ah is permissible for even an hour. One may contract a marriage for an hour, pay the dowry and after sexual gratification divorce the woman at the pre-arranged time. In his book, Tahreerul Waseelah, Khomeini states:

"Mut'ah is permissible with an adultress although makrooh...."

According to the Shiah religion, temporary marriage while laudable and meritorious with good women, is makrooh, but permissible with adultresses and prostitutes.

Mut'ah is not only permissible, but is considered a lofty act of ibaadat. In the Shiah book of Tafseer, Minhaajus Saadiqeen it is claimed that indulgence in mut'ah once secures the rank of Imaam Husain for the perpetrator; indulging in mut'ah twice realizes the rank of Imaam Hasan; indulging in mut'ah thrice secures for one the rank of Hadhrat Ali and whoever indulges in this short-term marriage attains the rank of Rasulullah (sallallahu alayhi wasallam). Nauthubillah!

It is no wonder that modernists feel an inclination towards Shi'ism. The acts of sexual laxity for which kuffaar universities are notorious, are accorded the highest ranks of ibaadat and merit. A religion which elevates immorality advertises its falsehood.

## MUSLIM CONFRONTATION

The scenario being enacted in the Middle East vividly displays how far Muslims have drifted from Islam. Muslims of both camps--Iraq vs the rest-- have repeatedly demonstrated their impotency in the face of their common enemies--the kuffaar in general and Israel in particular. But in the prevailing confrontation in which Muslim brothers are lined up against Muslim brothers with daggers at each other's heart, they are showing rare unity and resoluteness. Each camp is determined to defend its pursuit of worldly and monetary aims.

The camp lined up against Iraq is flexing its muscles and making bold statement on the strength of America and their other kuffaar supporters. Iraq, undoubtedly the aggressor against its little brother, Kuwait is displaying a firmness which it never did in the fight against Israel. It contented itself with licking in humiliation the disgraceful wounds which Israel inflicted on it time and again.

Saudi Arabia and the other Arab States opposed to Iraq are demanding the withdrawal of Iraq from Kuwait with a determination which they never displayed in the face of Israeli occupation of Palestine. Both camps have no just cause. Their determination is based on self-interest and selfish motives.

By giving priority to their selfish interests, the Arabs have fallen in a ghastly trap. Whereas earlier only tiny Kuwait was occupied and usurped by Muslim forces, now the entire Arab region is occupied by kuffaar forces. There is no gainsaying that Iraq committed a disastrous and an evil blunder in its unjust act of aggression against Kuwait. But, Saudi Arabia and the other Muslim states are guilty of a graver crime by having introduced the American and British kuffaar to repulse the notorious Saddam, the Ba'thist.

It is quite clear that Saudi Arabia felt threatened by Iraq. Saddam might have repeated is aggression against Saudi Arabia. The Qur'aanic answer for such aggression by a brother against another brother is for all the brothers to unite and fight against the aggressor until he desists from his aggression. But, since Islam lives only in the external body of Muslims, they feel themselves wholly incapable of confronting Iraq without kuffaar aid. The scene in the Gulf area is indeed a sad commentary of the Imaan of the Ummah. Rasulullah (sallallahu alayhi wasallam) said that the Ummah will be at its weakest when the numbers of Muslims are as numerous as the bubbles on the ocean. Despite their numerical abundance and their monetary superiority, they grovel at the feet of the kuffaar in utter disgrace and abject impotency.

There remains nothing but dua which we should make for our bretheren in the Arab world floundering rudderless in a cesspool of turmoil which is threatening to utterly annihilate all Muslim lands. By calling in kuffaar aid, Muslims are guilty of having introduced spiritual, moral and physical contamination and pollution in close proximity to the Holy Places of Islam. Self-interest and mercenary motives, the effects of worldly love have blinded the Muslim actors in this scenario. Rasulullah (sallallahu alayhi wasallam) said: **"The love of this world is the root of every evil."**

# HASAD

**Hasad** (jealousy) is a malady which devours righteous deeds like fire devours fuel. Hasad keeps the haasid (the jealous person) in a state of perpetual bitterness and agitation.

By implication the haasid demonstrates his dissatisfaction with the distribution of Allah Ta'ala. Since Allah Ta'ala apportions prosperity, wealth, knowledge, rank and all bounties among His servants, the haasid feels this divine distribution of favours to be unjustified. He therefore, cannot bear to see another in a better position than himself.

People are usually envious of their contemporaries who may be enjoying a better position. Some also harbour jealousy for juniors who have surpassed them in excellence. Among the worst types of haasideen (jealous persons) is a haasid who harbours jealousy for his seniors. Although such cases are rare, we find even students of the Deen having hasad for their Ustaadhs. Such students are most despicable. They will never succeed in the pursuit of Deeni knowledge. The Noor of Ilm cannot enter such a contaminated heart.

It is essential that the haasid remedies his disease otherwise it will develop into spiritual cancer utterly ruining his Islamic morality. The remedy for hasad is to speak highly of the victim of one's jealousy and to make dua on his behalf.

The evil of the haasid is something to seek refuge from, hence the Qur'aan majeed says:

"Say: I seek refuge with the Rabb of the morning from the evil of the haasid when he envies."

The root of hasad in most cases is takabbur (pride). Man desires that others be deprived of the bounties and excellences which Allah Ta'ala has bestowed on them.

As long as one does not act in accordance with the demands of jealousy, one will not be guilty of sin. The sin of hasad comes into effect only when one gives vent to the feelings of hasad and takes steps to harm the person one envies or when one speaks ill of him/her.

A very effective cure for hasad is to meet the person envied with humility. The haasid should make endeavours to meet the person and act humbly in his presence no matter how difficult this may appear. After a short while the hasad will, Insha'Allah, disappear.

## PURIFYING

Oil or a similar fluid substance which has become impure by the admixture of an impurity could be purified by adding a like quantity or more of water and boiling until all the water has evaporated. Repeating this process thrice will render the oil taahir (pure and clean).

## TALAAQ

\* Talaq administered during the state of pregnancy or haidh although sinful, is valid and effective.

\* Talaq for its validity does not require witnesses.

\* Talaq if written will be valid and effective even if the document is not delivered to the wife and she has no knowledge thereof.

\* Talaq given thrice in one session although sinful is valid and totally and finally severs the Nikah bond.

\* Talaq is the most detestable of the lawful things.

\* Talaq causes the Arsh (Throne) of Allah Ta'ala to shudder.

# INSENSITIVITY

Rasulullah (sallallahu alayhi wasallam) said: **"Do not speak in abundance besides Zikrullaah. Most certainly, speech in abundance besides Thikrullaah is a hardener for the heart and the furthest from Allah is a person with a hard heart."**

Insensitivity and hardness of heart are produced by transgression in general. The Hadith mentions in particular abundance of speech in which Allah Ta'ala is not remembered.

People with hardened hearts are generally insensitive towards others. They fail to derive benefit from admonition and from episodes of **ibrat and naseehat** (lesson and advice). Such insensitivity and hardness of heart are very conspicuous in people who are able to joke, laugh and indulge in futile talk while they are standing around the Qabr (grave) observing the lowering of the mayyit or even while accompanying the Janaazah. They witness the lowering of the mayyit into the dark pit which will be its abode, but their hearts are totally insensitive. They fail to realize that tomorrow it will be their turn to be assigned to the grave. As a result of the hardness of their hearts the thought of Barzakh--of the onward and difficult journey beyond the grave--is furthest from their minds.

Such people are in a critical spiritual state. The Qur'aan warns them:

**"The Fire for those with hardened hearts which have turned away from Thikrullaah."**

If a Mu'min on account of his poor spiritual state is unable to emotionally feel the gravity of the moment when the mayyit is being lowered into the grave, then at least he should make use of his Aql and try to control his evil nafs by means of the intelligence which he has.

# QUESTIONS

From page 5

**lashes for having committed fornication?**

**A.** The Islamic punishments known as Hudood cannot be meted out in a kaafir country. Darul Islam is conditional for the validity and legality of such punishments. It is also essential that the person be found guilty and sentenced by a Qadhi in a properly instituted Islamic court. It is not lawful to mete out such punishment in Sri Lanka.

**Q. Is a monarchy permitted in Islam?**

**A.** Yes, a monarchy is permitted. The Ameer or the ruler, whether he is a king who assumed power by way of hereditary succession or has been appointed by the elders in a community or whether he took power by military means, will be regarded as an Islamic ruler as long as he rules in accordance with the Shariah. When a ruler governs according to the Shariah he will be a just ruler and will qualify for the title of Khalifatur Rasool or the Khalifah of Rasulullaah (sallallahu alayhi wasallam). Of importance is government according to the Shariah. As long as the ruler discharges this compulsory duty, it is Waajib on the public to obey him. If he has assumed power unjustly, e.g. by deposing a just ruler, he will be answerable unto Allah Ta'ala for his misdeed. But, in so far as the public is concerned, the Shariah does not permit the spreading of greater fitnah. The ruler who governs according to the Shariah must be obeyed once he has succeeded in establishing himself as the dominant force in the land. Islamic government is an autocracy, not a stupid western democracy.

# SOME RULES

\* It is not permissible to send one's proposal for marriage to a girl for whom an earlier proposal is still being considered. A second proposal may be sent in only after the first one has been rejected.

\* It is permissible to look at a girl if the intention is marriage. Speaking to her is not permissible.

\* When a man intends to enter into a second marriage it is not lawful for the future second wife or her people to demand that the man divorces his first wife.

\* There is greater blessings (barakaat) in a Nikah which involves the least expenses.

\* Engagement parties and ceremonies are un-Islamic functions.

\* Jewellery and other gifts given to the girl at the time of Nikah become her property. Neither the husband nor his relatives have any right over such property. Many people unjustly claim such goods from the girl when divorce takes place.

\* Husbands should never withhold Talaq because of spite. If the marriage has irretrievably broken down and the wife wants Talaq, the husband should honourably release her. He should not act spitefully and withhold Talaq. If she falls into sin because of his spiteful attitude he too will be responsible for her sins. Children which she begets by adultery will be regarded as his children and they will inherit in his estate.

## Zakāt – our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

**We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.**

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

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# MUSLIMS AND POLITICAL CHANGES

Much sound about a "New South Africa" is being dinned into the ear. We are supposedly standing on the threshold of this "New South Africa", whatever it may mean. To different people it carries different connotations. But no one has any clear image of what actually the "New South Africa" will be like. In the absence of any clarity on this issue, confusion and anxiety will necessary grip most people.

While to some, the "New South Africa" will supposedly be a land of justice and freedom, to others it appears the exact opposite in view of the anticipated predominance of left wing, socialist, communist forces with atheist leanings. The signs in the making are indicative of a reign of anarchy, chaos, greater oppression, tyranny, injustice, intimidation and intolerance which will follow in the wake of the triumphant emergence of godless forces. In fact, the signs indicate that yesterday's oppression will be replaced tomorrow by a greater oppression. The old oppression will be substituted with a new oppression which may make people wish for the return of the pre-"New South Africa" oppression. A classical example of this scenario is the "New India". In so far as Muslims are concerned, the former British oppression during the British Raj was the lesser evil. The present tyrannical Hindu rule by far outstrips in magnitude the oppression and injustices of the former British reign. We can only make dua that a similar fate does not overtake South Africa.

#### POLITICAL CHANGES

For Muslims, wherever they may be, almost all political upheavals wrought by kuffaar, no matter of what persuasion, are detrimental. Political changes and revolutions of the kuffaar do not better the lot of Muslims. Muslims, especially minority groups in non-Muslim lands, find themselves sandwiched between the conflicts of left and right wing kuffaar politics. Having largely abandoned the Sunnah of Rasulullah (sallallahu alayhi wasallam), Muslims find themselves drifting rudderless and floundering in confusion looking hither and thither for direction. But in the darkness in which they are dwelling, Muslims will remain hopelessly stagnated and confused. They fail to understand that on account of their subservience to non-Muslim ideologies and systems of life, their intelligence has become impaired and they are viewing every development obliquely. They are no longer travelling along Seeratul Mustaqeem and they have rent asunder the Rope of Allah (Hablullah), hence Allah Ta'ala has cast us into the serfdom of the kuffaar. Allah Ta'ala asks us in the Qur'aan Majeed:

"What! Are you searching for the law of jaahiliyyah?"

#### FEAR

A variety of kinds of fears is causing Muslims to submit themselves to the direction offered to them by different political groupings. Some look to the left for protection while others believe that our safety is in an alignment with those on the right. In their state of confusion generated by worldly fears, Muslims have overlooked the eternal Truth that every event, down to the minutest detail which occurs in creation, is by the direct will, command and intervention of Allah Azza Wa Jal. Muslims are overlooking the Design and Power of Allah Ta'ala. Fear for the kuffaar is a natural consequence of Muslim disobedience and transgression of the Divine Laws. Rasulullah (sallallahu alayhi wasallam), in predicting the future abject miserable state of the Ummah, said that a time will dawn when the Ummah will be like the waste matter which comes down with flood waters. Muslims will be despised by all and sundry. They will lack power and honour. They will be buffeted about between the goalposts set up by the kuffaar. This is precisely what is happening to Muslims today universally. And, the cause for this deplorable plight of the Ummah according to Rasulullah (sallallahu alayhi wasallam) is twofold:

- (1) Love for the world.
- (2) Dislike for death.

These two diseases have permeated all Muslims in every sphere of life. We are now witnessing some of the fruits of our spiritual and moral ailments.

#### WHICH WAY TO TURN?

Caught up between conflicting left and right wing kuffaar ideologies, Muslims are wondering and asking for the direction in which to turn. The fear at the back of the mind is: If tomorrow there is an ANC dominated socialist government in this country, our fate will be pitiable if we do not support this organization now. Others again fear for those on the opposite side. Should the right wing assert itself and retain control, what will be our plight if we had not supported it or if we had supported the left wing political organizations?

Such attitudes reflect our Deeni bankruptcy. Since we are no longer directed by the clear Command of Islam, we have to look askance in fear elsewhere without any clear and satisfactory direction coming up for us from any quarter. Whatever is being offered by whichever political group is in conflict with the Shariah, hence there will be a natural, a logical and a necessary conflict in the Muslim's conscience even if he submits to kuffaar ideologies and systems and even if he flabbily puts up a case in vindication of his participation in

To page 6

## THE CITIZEN COMMENT

### Protect us

WE have referred on several occasions to the terrible crime wave sweeping the country — and the urgent need for the government and the police to bring it under control.

This newspaper, like others, prints a grim catalogue of crime stories each day.

Elderly women are murdered in their homes.

Expensive cars are hijacked. Motorists are shot. Gunmen rob banks, shops and other businesses and have no compunction about using guns.

People do not feel safe in their own homes even if they have elaborate security systems.

Housebreakers are no longer called burglars, a word that conjures up visions of men breaking in and stealing whatever they can and leaving it at that.

They are now robbers — people armed with guns, vicious thugs who are not satisfied with just stealing goods but must assault, rape or shoot their victims.

People can't walk in downtown or suburban streets without the danger of being mugged.

There is an air of lawlessness which pervades our society, making people fear for their lives when leaving home, entering banks, going about their daily business and returning home in the late afternoon or evening.

At night there is always the fear that their homes might be the ones that robbers will break into, with dire consequences.

Even in rural areas, people are not safe, with the murder of elderly farmers and their wives becoming more and more frequent.

The main cause of this upsurge in crime is the culture of violence that has taken over in this country.

There is no respect for the law, and there is no respect for the sanctity of life.

The political warfare has bred a callousness in people that spills over into the White suburbs.

The AK-47, the weapon of the terrorist, becomes the weapon of the criminal.

The country is full of guns and people who are prepared to use them for hold-ups, robberies and murder.

A city like Johannesburg is a miniature Chicago of gangsters, mobsters and crime syndicates.

Although the government is increasing the size of the police force, it seems unable to devise any scheme that can curb crime and make this country once more a land in which people can live, and work, and play without fear of being attacked.

"Anarchy has appeared on the land and the ocean because of the misdeeds committed by the hands of men, so that He causes them to taste the fruits of some of their misdeeds. Perhaps they may return." Qur'an

The awful picture of anarchy and crime depicted in the above report is not the end nor the climax of the rising spiral of violence. We are heading to greater chaos. There is no protection other than the Protection of Allah Ta'ala. But, Muslims will be denied Divine Protection as long as they are plodding their present un-Islamic and anti-Sunnah path. The hearts of Muslims, both Ulama and the masses, are immersed in moral corruption.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
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PORT ELIZABETH

**Q.** It is contended by some people that since income tax and VAT tax are unjust Islamically speaking, these could be paid with interest money. It is also alleged that the consumer should not pay Vat with halal money. It should be paid with interest. Please state the Shariah's viewpont.

**A.** Vat and all taxes are Islamically unjust. As far as the Shariah is concerned, it is permissible to pay Vat and all taxes to the receiver of revenue with interest money. However, the consumer cannot pay the Vat on his purchases with interest money since Vat forms part of the purchase price. No part of the price can be paid with interest.

**Q.** During Salaat when the hands are placed on the ground in Sajdah, how should the fingers be kept? Some people keep them apart.

**A.** The fingers during the Sajdah must be kept together facing the Qiblah. It is contrary to the Sunnah to keep the fingers apart in Sajdah.

**Q.** In some madrasahs baaligh girls and boys are taught together without an intervening purdah. Is this system permissible?

**A.** It is not permissible. It is an evil practice. It is haraam for the baaligh boys and girls to be together and it is haraam for the Ustaad and the Madrasah to operate this un-Islamic kaafir system of co-education.

**Q.** At the end of each year, class 10 pupils on leaving madrasah, contribute substantial sums of money for purchasing presents, not only for their class-Ustaads, but for the Ustaads of the entire Madrasah. The pupils whose parents are affluent, group themselves together for collecting large sums of money to purchase these presents. Poor students, although lacking in financial resources, feel embarrassed and obliged to contribute. They do so beyond their means. They even pressurize their poor parents for contributions. What does the Shariah say in this matter?

**A.** The practice of giving such gifts annually to the Ustaads at the termination of the academic year has assumed a sort of obligatory custom. This custom has exceeded the limits of a valid Hibah (giving of presents) act. The aim of Hadyah (giving a gift) is true Muhabbat (love), not show and custom. Consequently it is not permissible to organize collections for the fulfilment of this un-Islamic custom. By means of this custom haraam-pressure is being exercised on poor students who in their ignorance feel embarrassed and obliged to contribute. It is not permissible for Ustaads to accept these gifts nor is it permissible for them to permit the continuation of this un-Islamic custom. It is essential that they instruct their students to discontinue this custom of riyah. The embarrassment and pressure, be it directly or indirectly, caused to the poorer students are particularly abhorrent. Anything acquired against the happy wishes of a person is unlawful. It does not behove Deeni Ustaads to perpetuate and derive any benefit from a custom which is in conflict with the teaching and spirit of Islam.

**Q.** In the madrasah there is a common practice amongst pupils, when making khatam of the Qur'aan Shareef, to contribute money for buying presents for all the Ustaads of the madrasah and to distribute chocolates amongst pupils. Is it permissible for Ustaads to accept such gifts?

**A.** When a pupil completes the Qur'aan

Shareef, there is no Islamic custom which takes place. The custom of distributing gifts and sweets on this occasion has become a near compulsory practice. Pupils feel obliged to bring something for distribution. While the practice of distributing sweets, etc. is already an established malpractice, the practice of collecting money to buy gifts for the Ustaads on the occasion of making khatam of the Qur'aan Majeed is a new bid'ah which should not be allowed to gain a foothold. It is not permissible for the Ustaads to gain worldly benefit, and that too from their pupils, at the expense of the Qur'aan Shareef. Ustaads and pupils have introduced this practice, not in emulation of any Islamic practice. These innovatory customs are all either in imitation of some non-Muslim practices or promptings of the nafs. It seems that people love show, hence they utilize such occasions to derive maximum ostentation and self-praise as well as derive worldly benefit. But such benefits are ill-gotten wealth. Ustaads should teach the Qur'aan Shareef for the Pleasure of Allah Ta'ala. They should not contaminate their intentions with worldly motives.

**Q.** Is it permissible for a young Aalim to teach baalighah girls in a Madrasah without there being an intervening screen?

**A.** It is not permissible even if the Aalim is an old man. This system of western teaching (males teachings girls in this way) is despicable and immoral in terms of the Shariah.

**Q.** Is it permissible for Muslim women whose wealthy husbands have businesses, to go out of their homes and sell goods in an open and public flea market in full view of ghair mahram males, while their husbands remain in their shops?

**A.** It is not permissible for Muslim women to disgrace themselves in this lewd manner. It is the obligatory duty of the husband to maintain his wife. In the case of a wealthy husband, it will be even more abhorrent for his wife to expose herself in this way.

**Q.** What is the Shariah's view regarding western sport such as soccer, cricket, tennis, volley ball, etc.

**A.** In the first place, Allah Ta'ala did not create human beings for sport, hence Rasulullah (sallallahu alayhi wasallam) said: "Every sport of the Mu'min is baatil (not permissible) except his play with his horse, bow and wife."

Since 'play' with horse, bow and wife is not sport in the way we understand sport to be, Islam allows and even encourages this type of 'play'. There are also numerous benefits in this type of permissible 'play'. But, western sport is not permissible on account of the factor of tashabbuh bil kuffaar (emulating the kuffaar). Besides tashabbuh bil kuffaar, these sports are attended by strong tendencies of nafsaniyat. No matter what excuses and reasons the votaries of these sports tender, deep down their hearts they are fully aware that they are prompted solely by nafsani pleasure. It is not permissible for a Muslim who professes Imaan, who performs Salaat, who engages in Thikrullah, to debase himself hitting a ball and running after a ball in the style of the kuffaar. Life is a serious affair. We have been created for the Aakhirah, said Rasulullah (sallallahu alayhi wasallam). Muslims are not permitted by Islam to squander any of their time in activities of futility. The prohibition is graver when the activity is a purely baatil act of the kuffaar.

**Q.** According to the Majlis all chickens processed by non-Muslim firms are haraam.

**Does this apply to Rainbow Chickens as well? Rainbow Chickens are certified halaal by the Jamiatul Ulama of Natal.**

**A.** All chickens of all non-Muslim chicken plants are haraam. Rainbow Chickens has a plant in Natal as well as in the Cape. We are aware that the chickens slaughtered at the Natal plant are certified halaal by the Natal Jamiatul Ulama. The Natal Jamiat's certification does not apply to the Rainbow chickens of the Cape. Although the chickens at the Natal Rainbow plant are slaughtered correctly by Muslims, we yet proclaim all Rainbow chickens haraam. It is not that we doubt the correct slaughtering at the Natal plant. The chickens slaughtered there by Muslim slaughterers are halaal. But, after the chickens have been slaughtered, Muslim supervision ends. When a Muslim buys chickens from a non-Muslim business house, there is no way in which it can be claimed that the chickens in the Rainbow packet are in fact the chickens which the Muslim slaughterers had slaughtered. It is not possible for the slaughterers to come forward and swear an oath or give evidence that the chickens in the plastic packets with the Rainbow marking are in fact the chickens which they had slaughtered. They are unable to bear such shahaadat because their job is only to slaughter. After slaughtering their function ends. After slaughtering, there is no longer any Muslim supervision. Now when a Muslim buys a chicken at a kaafir supermarket which sells even pork and wine all other types of haraam chickens stacked in the same fridges, then it is not possible for any Muslim to honestly claim that the Rainbow chickens are the very same chickens which were slaughtered by Muslims. A mere plastic packet with some markings on it cannot provide adequate Shar'i certitude to proclaim as halaal meat which has left Muslim supervision after having been slaughtered.

Above we have said that the chickens are slaughtered correctly at the Natal plant. By 'correctly' is only meant that the two main conditions for rendering an animal halaal are fulfilled, viz., reciting the Tasmiah and slaughtering the required number of neck vessels. It should not be inferred from this that the slaughtering system at Rainbow or any other plant is Islamically acceptable. We mention elsewhere in this issue why the system of slaughtering is not permissible in the Shariah.

While it is accepted that the chickens are correctly slaughtered at the Natal Rainbow plant, the same conditions do not prevail at the Cape plant. Some years ago when we had undertaken an on-the-spot investigation of the Cape Rainbow plant as well as other chicken plants in the Cape we established that the chickens—most of them—were not halaal. Wholesale and deliberate neglect of the Tasmiah was practised. Even the required number of neck vessels were not correctly cut. The slaughters just did not have any respect for the Tasmiah. In fact, they said that they were instructed by the sheikh not to bother with reciting the Tasmiah on each chicken. We found them smoking and talking while slaughtering. Thus, as far as the Cape chickens are concerned, the problem is not only related to lack of Muslim supervision. For these reasons it is not permissible to buy, sell and eat any chickens marketed by non-Muslim firms including Rainbow of Natal. Muslims must abstain!

# QUESTIONS and ANSWERS

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**Q. Is it permissible to buy shares in the Millionex 5 Fund? Prizes are awarded.**

**A.** The Millionex 5 is purely a gambling activity in terms of the Shariah. It is haraam to buy shares in this fund. The prizes awarded are haraam. Muslims who have won prizes in this haraam game must eliminate the money by giving it to charity without making a niyyat of thawaab. Of the money won, one may retain only the sum one had staked in the gambling. The excess must compulsorily be eliminated.

**Q. If a loan is given, will it be permissible to charge a fee for administration costs?**

**A.** The 'administration cost' is also riba. It is not permissible to charge such riba. The loan given is an act of thawaab. It is Insaan (kindness and favour), the reward of which is thawaab in the Akhirah.

**Q. If a Muslim hires his premises for a tote course, is the rental haraam or halaal?**

**A.** It is not permissible to hire one's premises for gambling activities. The rental is not permissible.

**Q. A man maltreats his wife. He does not fulfil the rights of the nikah. He has struck up a relationship with a non-Muslim woman and sometimes for nights he does not sleep at home. While he provides financial maintenance for his wife, he does not fulfil his conjugal obligation towards her. Now his son has converted a non-Muslim girl and married her. The man is up in arms against his son and has banned him from coming home. The son lives with his wife elsewhere and leads a better Islamic life than his wayward father. The father has taken out his son from his will. Please comment.**

**A.** This man has no right to be 'up in arms' against his son. After all, he being the father and the senior person in the house, is living a life of zina. His behaviour is worse than what his son has done. While the son's nikah is valid and correct, the father's haraam affair with the kaafir woman and his failure to uphold the huqooq of the nikah are sinful. He has no right to complain against his son. He has not been any example for his son. He must not expect his children to become saints when he is leading the life of a shaitaan. He did wrong to remove his son's name from the will. Islamically he cannot do so. He will be severely punished in the Akhirah. When parents lead an un-Islamic way of life and when they had not provided proper Islamic upbringing to their children, they should not shed tears nor react with shock and surprise when tomorrow they discover their children in evil ways. These wayward parents are responsible for the moral and spiritual ruin of their children. They must just accept the fruits of their neglect with resignation.

**Q. Is it permissible for Muslim women to go to beauticians?**

**A.** It is not permissible.

**Q. Is it permissible for women to remove their eyebrows?**

**A.** It is not permissible. Women who change their natural appearances in the style of kuffaar are cursed in Islam.

**Q. Is it permissible for women to remove the hair on their legs and face?**

**A.** It is permissible.

**Q. Can qadha Salaat be performed after Fajr and Asr Salaat?**

**A.** Qadhaa Salaat may be performed at these times. But, after Asr, when the sun is about to set, say about 15 minutes before sunset, it is a Makrooh time, hence it is not permissible to perform even qadhaa Salaat during this Makrooh time.

**Q. How does a woman cut her hair when ending Ihraam?**

**A.** About one inch of her hair at the back will be cut.

**Q. People who go for Hajj do a lot of shopping in Makkah and Madinah. Is this permissible? It seems as if they are despoiling their Hajj Ibaadat with worldly motives.**

**A.** It is permissible. Shopping in Makkah and Madinah in no way despoils one's Hajj Ibaadat. Allah Ta'ala is aware of the intentions of people. If they have worldly motives when they set out for Hajj, they will be ruining their Hajj. The Hajj has to be undertaken solely for the sake of fulfilling the important Ibaadat of Hajj. But, it does not mean that when one goes for Hajj one is not allowed to engage in any lawful activity.

**Q. Is it permissible to speak a lie about one's age for the purpose of marriage. A learned man says that one may conceal one's age and mention a younger age.**

**A.** It is not permissible to practise such deception. One may not conceal one's age and falsely mention a younger age when asked by the person one intends marrying or his/her representatives. The learned man has erred in having made this claim.

**Q. A relative uses interest money to pay water and light. Is it permissible to drink their water and use it for making wudhu, etc.?**

**A.** It is not permissible to use anything which has been procured with haraam money. However, if your relative is a poor person entitled to accept Zakaat money, then he/she may use the interest money for any of his/her needs. A poor person is permitted to accept interest which others give. This does not mean that a poor person can indulge in interest dealings. If people have bank interest, for example, they have to eliminate it by giving it to poor people, for example. Once the poor person accepts the interest, he becomes the owner thereof and may use it for any of his wants. The water and electricity will thus be halaal.

If your relative is not a Zakaat case, then it is not permissible for him to use interest money to pay his water and lights account. Nevertheless, even if he is not a Zakaat case, it will still be permissible to use his water and lights since these commodities at the time of use were not procured with haraam money. Water and lights are always obtained before payment. When these are being used, payment has not yet been made, hence their use will be permissible. Later, the debt is paid with the interest. Thus, although the wealthy person sins by using interest to pay for his water and lights, it will remain permissible to use these commodities.

**Q. Some Maulanas say that by eating onions 70 sicknesses disappear. Other Maulanas say that raw onions should not be eaten for three days continuous. What is true?**

**A.** We do not know of the medical properties of the onion, hence we shall not comment on the claim of 70 diseases. But, it is permissible to eat onions, raw or cooked, for any number of days. However, Rasulullah (sallallahu alayhi wasallam) has said that after having eaten raw garlic and onions one should not immediately go to the Musjid on account of the foul odour of these vegetables. Before going to the Musjid, one should cleanse one's mouth thoroughly. Worse than garlic and onions is tobacco. The foul odour of tobacco permeates the whole body of the smoker. His presence in this state in the Musjid disturbs the musallis as well as the Malaikah. It is not permissible to enter

the Musjid with the body emitting the offensive odour of tobacco.

**Q. Nowadays Muslim women are frequenting the gym for physical training and to keep their bodies in shape. Is it permissible?**

**A.** It is most shameless for women to go to such places. A woman has to remain at home. She is not allowed to go even to the Musjid for Salaat and spiritual 'training'. How then can it be permissible for her to go to a gym for physical training. In emulating the practices of kuffaar women, our sisters are guilty of a kabeerah sin. Training at a gym is not a valid Shar'i reason for emerging from the home. It is compulsory on the husband to forbid his wife from attending the gym. If he does not, he too will be guilty of violating Allah's command pertaining to Hijaab. Islamically, a woman visiting a gym is intolerable.

**Q. What is the Shariah's view regarding a woman in full purdah travelling in the company of a ghair mahram?**

**A.** It is not permissible for a woman to travel in the company of a ghair mahram male. Purdah is not confined to dress. Even if she is fully covered from head to foot with face concealed, then too it is not permissible for her to travel in the company of a ghair mahram. It is haraam for her to do so and it is haraam for the man to allow her in his company.

**Q. In a magazine, Muslim Africa, it is alleged that Milaadun Nabi was celebrated during the time of Rasulullah (sallallahu alayhi wasallam). It was for this reason that he had encouraged fasting on Mondays and Thursdays. Please comment.**

**A.** The claim is utterly baseless. The customary milaad custom was NEVER celebrated during the time of Rasulullah (sallallahu alayhi wasallam) nor during the time of the Sahaabah after the demise of Nabi (sallallahu alayhi wasallam). In fact, this custom was innovated several centuries after the Sahaabah. Fasting was encouraged not only on Mondays. In fact, the one who makes this baseless claim of milaad concedes that Rasulullah (sallallahu alayhi wasallam) had encouraged fasting on Thursdays as well. Besides Mondays and Thursdays, there are also other Masnoon days of fasting during the year. Assuming that fasting on a Monday was in fact a display of happiness for the birth of Rasulullah (sallallahu alayhi wasallam) on Monday, then too such fasting cannot be dubbed 'milaad'. It has no resemblance whatever with the customary bid'ah milaad celebrations in vogue among the Ahl-e-Bid'ah. If these people are true in their claim of love for Rasulullah (sallallahu alayhi wasallam), then why do they not restrict themselves to the action of fasting on Mondays and Thursdays which was exhorted by Rasulullah (sallallahu alayhi wasallam)? They have innovated a queer custom consisting of a number of un-Islamic activities and dubbed it milaadun nabi, and in substantiation produce a hadith which has absolutely no relationship with their bid'ah custom. While tendering the hadith, they entirely ignore the command contained in the hadith. The Hadith makes fasting on Mondays and Thursdays a Sunnah. But, these people do not fast on Mondays and Thursdays. They are silent about the Sunnah fasting while they are vociferous in stating their bid'ah custom of milaad. The Sahaabah understood the Hadith exactly as Rasulullah (sallallahu alayhi wasallam) had meant it to be understood, i.e. to fast on these days. But, the votaries



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of milaad do not make an issue about the Sunnah fasting. They emphasise a custom which has neither origin nor sanction in the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The hadith in question has absolutely no relationship with the un-Islamic practice which is passed off as milaadun nabi.

**Q. A relative has offered to pay her Zakaat in monthly instalments to her aunt. The aunt receives a monthly pension and is also assisted by her son. She does not own any gold items. The son feels that his mother should not accept the Zakaat because her niece advertises her acts of charity. Is it incumbent on the woman to take the Zakaat offered by her niece?**

**A.** It is not incumbent on anyone to accept Zakaat even if a person is entitled to take Zakaat. Paying Zakaat is compulsory, not accepting Zakaat. Furthermore, it is un-Islamic and sinful to advertise one's acts of charity. This advertising is more reprehensible when discharging one's Fardh acts of ibaadat. In paying Zakaat to the needy, one is not rendering the poor person any favour. On the contrary, the poor person who accepts one's Zakaat is rendering one a favour since he/she in accepting the Zakaat is purifying one's wealth and assisted one to discharge a Fardh obligation. If the niece does in fact advertise her Zakaat payment to her aunt, then it is best that the aunt refuse to accept such money.

**Q. A man owes me some money. When I ask him for payment, he refuses to pay me and cites as his reason for withholding payment, a debt of mine to another person, which he says he had paid. I had never asked him to pay my debts. Can he withhold payment because he had paid a debt of mine without my consent?**

**A.** No, he has no right to withhold payment of the sum he owes you. It is incumbent on him to pay you. Your debt which he had paid without your instruction is an act of ihsaan (a favour) for which he will be rewarded in the Akhirah. He cannot claim from you the amount which he had paid on your behalf since he had done so of his own accord without your instruction. Your claim on him will remain until the Day of Qiyaamah.

**Q. I am married and live with my mother-in-law. I want to live on my own but my husband says that he has to care for his parents. He has two other married brothers. Why can't they look after their mother? Wherever we go, my mother-in-law insists on going with. My mother-in-law also wants me to prepare things for her daughters. Am I obliged by Islam to do so? She wants me to attend mixed weddings. When I refuse, she becomes angry with me. At home we all must sit together for meals, including my brothers-in-law. My mother-in-law wants me to be in the kitchen early since she cooks so much. This is her daily routine. On weekends when my husband is off, I want to sleep a bit late, but have to worry about my mother-in-law's demand to be early in the kitchen. I now want to leave my husband although I love him much. I cannot cope with his mother's excessive demands. Please advise me.**

**A.** The Shariah has ordered rights (huqooq) for everyone. If people submit to the laws of Allah Ta'ala, there will be no need for ill-feeling, bitterness and misery. A wife has rights, a husband has rights and a mother has rights over her children. The Islamic advice is always to tolerate and confront every difficulty with Sabr even if one's rights have to suffer. While it is

commendable to adopt Sabr, others cannot demand that a person abandon the right to demand his/her huqooq. In your case, we do advise that you be patient and tolerate the wrongs which your mother-in-law is imposing on you. This is the better of the evils. The other evil will be the breakdown of your marriage. You and your children will then suffer more. For the sake of your comfort, you will have to bring suffering to your children as well as to yourself. If your marriage breaks down, do not be misled to believe that you will be happier. You may then feel that living under the domination of your mother-in-law was the better option. Therefore, do not be hasty.

The argument that 'can't the other sons take care of their mother?', is not valid. If the wives of the other sons also have to ask the same question, then which son will assume the responsibility of caring for their parents? It is the collective responsibility of all the children to care for their parents.

According to the Shariah, it is Waajib on your husband to provide separate living quarters for you. This need not be in a separate house. It can be in the same house, if the house is sufficiently big to provide such separate quarters. You are not under Shar'i obligation to prepare things for your sisters-in-law. Your mother-in-law has no right to demand that you come into the kitchen at her stipulated times nor can she demand that you cook for anyone. She has no right to impose any duties and demands on you. You can refuse to do what she says, if you feel that you cannot cope. But, do so respectfully. Do not engage her in an argument. If she becomes angry and shouts at you, do not retaliate in like kind. Adopt a noble attitude of silence and do not sulk.

**Q. My mother and father are old and living in a big house. My wife wants me to leave them and move on her own, but I told her that my parents are old and I have to look after them. However, she refuses to listen. I have two children and I love my wife. Although I have two married brothers, my mother wants me to stay with her. How do I tell my parents that we want to live separately? I also don't want a broken home. Do I please my wife or my mother?**

**A.** You have to please both within the bounds of the Shariah. It is obligatory on you to provide separate living quarters for your wife. This is her Shar'i right. You have no choice in the matter if she insists on her right. From your wife's letter it appears that the root of the problem is your mother's demanding attitude and her impositions on your wife. Explain to your mother that according to the Shariah, it is not permissible for her to impose duties on your wife nor is your wife under Islamic obligation to submit to your mother's demands. If your mother can agree to refrain from her un-Islamic demands and impositions on your wife, the problem may be remedied and the need to live separately obviated. If your mother refuses to mend her ways, then you will just have to provide separate quarters for your wife. You will then have to keep in touch with your parents. Since your two brothers are also living together, there will be no difficulty for your mother. Although it is best for your wife to tolerate the injustice of your mother, you have no Shar'i right of compelling her to submit to your mother.

**Q. A non-Muslim embraced Islam. While he was a kaafir he had owned bottle stores.**

**Now that he is a Muslim, is it permissible for him to use the money?**

**A.** It is permissible. What he had earned selling liquor while he was a non-Muslim, is his wealth. On embracing Islam, the money will remain in his ownership.

**Q. My normal monthly haidh period is sometimes five days and sometimes six days. This month the flow lasted for 13 days. Please explain the Shariah's rules applicable to me in this case.**

**A.** The maximum period of haidh (menses) is 10 days (i.e. 240 hours). After 10 days it will be known as Istihaadhah which is due to some sickness. In your case your haidh will be the number of days of your haidh during the month preceding the month of Istihaadhah. If your last haidh period was 6 days, then during this month when the blood lasted 13 days, your haidh will again be 6 days. It is now necessary for you to make qadha of seven days Salaat. From the seventh day onwards, it was istihaadhah, not haidh. When making qadhaa, perform only the Fardh and the Witr.

**Q. Can interest be given to non-Muslims?**

**A.** If by this you mean bank interest which has come into a Muslim's possession, then yes, it may be given to non-Muslims.

**Q. Muslim firms sometimes give their non-Muslim client gifts in the form of the Qur'aan. Is this permissible?**

**A.** It is haraam to do so. In giving a Qur'aan to a non-Muslim, the Muslim is guilty of sacrilege. He dishonours the Qur'aan Majeed. He is guilty of insulting the Word of Allah Ta'ala. This is indeed a despicable sin.

**Q. It has become fashionable for Muslim husbands to witness their wives giving birth. The non-Muslim medical establishment claims that this practice will create more love between the husband and wife. What is the Shariah's ruling?**

**A.** The view of the non-Muslim medical establishment is nonsense. It is not permissible for husbands to abandon their shame in this shameless manner. When Muslims follow in the footsteps of the kuffaar, they in actual fact follow in the footsteps of shaitaan. Muslims should not emulate the practices of the kuffaar. Immodesty is a natural quality of kufr. Immodesty and impurity are acceptable to non-Muslims. These evils are discernible in all their activities.

**Q. Does the Shariah encourage privatization or nationalization?**

**A.** Private ownership is the natural right of all people. The fact that the Shariah imposes acts such as Zakaat, Fitrah, Hajj, etc. and encourages Muslims to spend out of the wealth which Allah Ta'ala has bestowed to them, is ample evidence for private ownership in Islam. The concept of nationalization is an evil and unjust kaafir system. It is 'legalized' usurpation of the properties of people. There is no room for such zulm and haraam in Islam.

**Q. In the Majlis you have mentioned that it is permissible to pay toll-road charges with interest money. Do these roads belong to the government or a specific group (private)?**

**A.** You can make investigations to find out to whom the roads belong. But, the fact remains that the toll-road fees are unjust and not permissible. It is, therefore, permissible to pay such charges with interest money.

**Q. Is it permissible for a woman to appear without purdah in front of her**



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aunt's husband?

**A.** If the aunt's husband happens to be a ghair mahram, then it will not be permissible.

**Q.** Is it permissible for a male to shake hands with his aunts and cousins?

**A.** If by aunts you mean father's or mother's sisters, then it is permissible to shake their hands. If you mean such wives of uncles with whom marriage was permissible at one stage, then it will not be permissible to shake their hands. Purdah exists for them. It is not permissible to shake the hands of female cousins.

**Q.** Is Zakaat payable on only pure gold, e.g. 18 carat or 22 carat gold? Is Zakaat payable on 9 carat gold?

**A.** If the gold content of a mass is greater than the alloy, the whole mass will be treated as gold and Zakaat will have to be paid on the whole. If the gold content is less than the alloy, the whole mass will be regarded as ordinary goods and will be liable for Zakaat only if it was procured for reselling, i.e. for trade. Zakaat is payable on 18 carat and 22 carat gold, but not on 9 carat gold.

**Q.** Is Zakaat payable on a loan given if one is not certain of receiving repayment?

**A.** Zakaat on a loan given may be paid when repayment is received. If the payment is received after several years, Zakaat for all the years will have to be paid. If payment is not received, Zakaat will not be payable.

**Q.** What is the Islamic law regarding an insolvent person?

**A.** An insolvent person in terms of the Shariah remains responsible for his debts. Insolvency does not absolve him of his liabilities. Whenever he is by the means, he will have to pay his creditors whose right is never cancelled by insolvency. While kaafir law of insolvency sets the debtor free of his debt, Islamic Law does not.

**Q.** Is it permissible to wear coloured contact lenses?

**A.** If there is a medical need to wear them, it will be permissible.

**Q.** During her monthly periods can a woman recite from memory any part of the Qur'aan?

**A.** It is not permissible to recite even from memory any part of the Qur'aan Majeed during the state of haidh. Besides Qur'aan Shareef, any form of Thikr and Dua may be recited.

**Q.** Many Muslim girls are named Rukhsaanah. What is the meaning of it and is this a proper Muslim name?

**A.** The word does not appear to have any meaning. It is not an Arabic word and it is not a proper name for a Muslim. The name should be changed.

**Q.** Many people organize tea parties before going for Hajj. People are invited to these parties. Is this proper Islamically?

**A.** No, it is not proper. It is not permissible to organize such parties of ostentation and waste. The Ibaadat of Hajj must be only for the sake of Allah Ta'ala as should all other acts of Ibaadat be. One should not seek to bloat one's ego by advertising the fact that one will be going for Hajj. Of all the acts of Ibaadat, people publicize most their intended Hajj as well as their return from Hajj. They are motivated by riya (show) and pride. In so doing, they ruin their rewards of the Ibaadat.

**Q.** Is it permissible for women to make tawaaf alone or should they be with a male mahram?

**A.** It is not permissible for a woman to be alone even during tawaaf, although the tawaaf will be valid. She must have an

accompanying male mahram.

**Q.** When one goes for Hajj, should one make one or two Qurbaani?

**A.** The annual Qurbaani is apart from the Hajj sacrifice. If one is performing Hajj-e-Tamattu, sacrificing an animal will be obligatory. In addition to the Tamattu' sacrifice, it will be necessary to make the annual Qurbaani if such Qurbaani is Waajib on one. The annual Qurbaani may be made anywhere. It is not compulsory to make it in the Haram. But, the Hajj animal must be sacrificed in the Haram.

**Q.** Many people who bring dates and Zam Zam water from Makkah store these in their fridges. When people come to greet them, they do not give them any of these. Is this Islamically proper?

**A.** They are under no Islamic obligation to give people their dates and Zam Zam. Islam does not require them to do so.

**Q.** In our city there is a very pious and beautiful lady who is in her thirties, but she is not yet married. Her friends are telling her that as long as she remains indoors, she will not get any proposals of marriage. She should discard her Hijaab, become modern and mix with the opposite sex, then only will she get a good proposal. Please comment.

**A.** These stupid and un-Islamic people are speaking drivel. They are misguided and misled by shaitaan. Any advice which conflicts with Allah's laws is satanic. Marriage has been decreed by Allah Ta'ala. This lady will get married to whomever Allah Ta'ala has set out for her. Her piety and Hijaab are not impediments for marriage. On the contrary, we see most good girls who remain indoors and who are Islamically inclined, receiving many proposals long before they are even ready for marriage. Furthermore, even modern parents and modern boys usually search for pious girls when it comes to marriage. While it is rare for pious girls to remain unmarried long, there are numerous cases of modern girls staying unmarried for many years after being ready for marriage. This pious lady in your city should ignore the advice and taunts of these people and supplicate to Allah Ta'ala. He will surely open up a way for her.

**Q.** To cut off links with one's relatives is a great sin. But what should one do when they always slander one? Since they are westernized, they refuse to speak with one and despise one because one happens to be orthodox. Under these circumstances is it permissible to keep away from them?

**A.** Severing family ties is not the same as keeping aloof from them because of fitnah. In the case mentioned, it is permissible to stay away from relatives. For a Deeni reason it is permissible and sometimes even necessary to reduce one's contact with family members or even to stay away completely. This will not be severing of family ties which is unlawful. However, even when circumstances compel one to abstain from visiting family members one should not entertain any hatred for them. If occasion arises to help them and one is able to, then do so without hesitation. When meeting them, greet them and show no animosity towards them. Do not speak ill of them and make dua for them. When association with family members leads to corruption, disputes and sin, then one is permitted to refrain from such association.

**Q.** A man has three sons and two daughters. His will states that in the

event a son predeceasing him, that son's share will devolve to his grandchildren (the deceased son's children). Is this stipulation in accord with the Shariah?

**A.** This stipulation is not in accord with the Shariah. The grandchildren in this case do not inherit in the estate of their grandfather. The estate will be distributed among the two living sons and two daughters and any other Islamic heirs who may be living.

**Q.** Recently an Islamic Party has been formed in Cape Town. We are sending its newsletter to you. Please advise us if it is permissible to join this party?

**A.** In the newsletter of the 'Islamic Party' there is hardly anything Islamic. From the contents of the pamphlet it is clear that the members of this party have no understanding of the Shariah. The pamphlet issued by this so-called Islamic Party offers no Islamic direction. From the suggestions and opinions stated in the newsletter, we can safely say that the Shariah will not be the guiding force of this party. While we do not question the sincerity of the founders of the party, we must emphatically say that the party is not Islamic in the sense that it follows the Qur'aan and Sunnah (the Shariah of Islam). The opinions aired in the newsletter are largely influenced by motives and considerations other than the Shariah. There is no benefit, Islamically speaking, in joining this party. In fact, it is not permissible to join any party which does not wholly submit to the Shariah.

**Q.** Is it permissible for a Muslim factory owner to allow production to continue at his factory during the time of Juma' Salaat? Will the money derived be halaal or haraam?

**A.** If the operation of the factory during Juma' Salaat time does not interfere with any Muslim's Salaat, then it will be permissible for the Muslim to allow production to continue. If, however, the owner or any other Muslims are delayed for the Juma' Salaat as a result of the production continuing at the factory, then it will not be permissible to operate the factory during Juma' Salaat time. The money derived will be halaal.

**Q.** Many Muslim shops sell haraam items such as corned beef, beef burgers, images, etc.) to non-Muslims. Is this permissible?

**A.** It is not permissible to sell haraam items to even non-Muslims. The money derived in this way is haraam.

**Q.** Is it permissible for baby boys to be dressed in red clothes?

**A.** Garments which are not permissible for Muslim males are likewise not permissible for even boy babies. Red, i.e. plain red, is not permissible for males, hence not permissible for even Muslim baby boys.

**Q.** Is it permissible for a girl after being engaged to talk to the boy?

**A.** It is haraam. Engagement does not end Purdah restrictions. The boy and the girl remain strangers and cannot communicate with one another before Nikah.

**Q.** Is it permissible for a woman to cut her hair after marriage? Some say that after marriage, her parents have no control over her, therefore, she can cut her hair.

**A.** Whether before or after marriage, it is not permissible for a woman to cut her hair.

**Q.** A pair of spectacles costs R585. A discount of R160 is allowed. The Medical Aid granted R585. Is the R160 halaal?

**A.** It is not permissible to join a medical aid scheme in its present form voluntarily.

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# MUSLIMS AND POLITICAL CHANGES

the political perscriptions offered by the kuffaar. It is not possible for a true Muslim even if he be a faasiq and a faajir to be at home in a kaafir system. His Imaan will militate against anything spawned by kufr. Hence, Rasulullah (sallallahu alayhi wasallam) said: **"Sin is that which militates in your heart."** It is for this reason that we find even those who advocate participation with non-Muslims in their systems of politics lacking in peace and clarity in their understanding of the issues which are confronting them. Ofcourse, we are not here concerned with munaafiqeen (hypocrites) who are parading as Muslims. Such persons are not the object of this Naseehah.

## A BLEAK POLITICAL FUTURE

All signs indicate that the country is sliding into political chaos and anarchy. The future appears bleak. The cliches and assurances and the loud talks of justice in a "post-apartheid South Africa" made by organizations arraigned against the present rulers are just claptrap for the consumption of the masses and designed to mobilise maximum support for their causes. But, in reality these slogans are devoid of reality. There cannot be any peace, justice and tolerance in any man-made system of rule. Muslims should, therefore, understand that their future in this country without their total subservience to Islam, is not only bleak, but at stake.

Religious tolerance must not be expected from a socialist/communist government whose members revere godless marxism. An organization which cannot tolerate differences of opinion among its own ranks cannot be expected to show tolerance to the followers of a Deen which stands in diametric contradiction to its system. Even presently we witness large-scale intimidation exercised by the left wing political organizations in their endeavours to realize their aims. Such intimidation is quite evident during consumer boycotts and strikes. No matter how the political leaders may attempt to cover up such intimidation and intolerance, injustices and inhuman acts of violence, those who are keen observers and who live in these situations cannot be bamboozled.

## OUR ONLY HOPE

Our only hope to survive as a Muslim community and stand high with our honour in this country (and elsewhere in the world), is to set in order our priorities. As Muslims our first and vital priority is submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Islam is our only hope. It is our only protector. If we do not turn fully and wholeheartedly to the Sunnah and if we do not commit ourselves sincerely and practically to Islam, we can never find protection elsewhere. It is imperative that Muslims realize that their success and rise as a force to be reckoned with lies in total adoption of the Sunnah—every detail of the life commanded by Rasulullah (sallallahu alayhi wasallam). In this regard, the Qur'aan Majeed says:

**"If you (O Muslims!) help Allah, He will aid you and plant your feet firmly."**

For our power and honour to be restored, we require Allah's aid. But a prerequisite for the necessary Divine Aid is our submission to the Sunnah which is the meaning of Allah's call to "Help" Him. We 'help' Allah by imbuing in ourselves the commands of Islam as these were defined by Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) has said that when Muslims hanker after the pleasure of people and in

hanker after the pleasure of people and in the process court the displeasure of Allah Ta'ala, then He casts them to the people whom they have set out to please. This is exactly what is happening to Muslims world-wide. In their frantic efforts to establish themselves and to gain honour and respect, Muslims are wooing kuffaar powers and pursuing the directions prescribed by the enemies of Allah Ta'ala. Condemning and rejecting them, the Qur'aan Majeed declares:

**"What! Are they searching for honour by them (the kuffaar)? Verily, all honour belongs to only Allah, to His Rasool and the true Mu'mineen. But, the munaafiqeen do not understand."**

## ALLAH'S AID

When Allah's Aid arrives, Muslims will have no fear. No power on earth can then overwhelm or vanquish them. Allah Ta'ala assuring Muslims of this Promise, says in the Qur'aan Shareef:

**"O People of Imaan! If Allah helps you, there will be none to over-power you. And, if He withholds His aid from you, then who is there besides Him who can help you?"**

As mentioned earlier, this Naseehah is directed to Believers. Every Mu'min believes in the Qur'aan and its exhortations. It is, therefore, imperative that Muslims contemplate in the aforementioned Qur'aanic declaration. If they sincerely ponder and make such contemplation a constant form of meditation, they will not fail to realize the reality and the truth of Allah's assurance. Just as He had aided Muslims of former times against the onslaught of the kuffaar, so too will He help us provided that we turn away our gaze from the directions offered by the kuffaar and in turn focus our mind on Him alone.

It is vital for our own well-being and safety that we understand that the ascendancy and success of Muslims are dependent on spiritual and moral perfection. But, Muslims fail to understand this vital requisite. Not only here, but all over the world where Muslims are caught up in life and death struggles against the kuffaar, they have given spiritual and moral training a back stage, believing that once political domination has been achieved, spiritual development will follow by the coercive power of the political state. In this theory Muslims are putting the cart before the horse.

## RASULULLAH'S EXAMPLE

The Qur'aan Majeed informs us that there is a beautiful pattern and direction for us to follow in the Sunnah of Rasulullah (sallallahu alayhi wasallam). In the Sunnah of our Nabi (sallallahu alayhi wasallam) spiritual and moral training, development and perfection preceded political ascendancy and domination. Islam considered it necessary to firstly ensure the spiritual and moral perfection of the Sahaabah. Hence, Rasulullah (sallallahu alayhi wasallam) was commanded by Allah Ta'ala to initiate his Roohaani and Akhlaaqi programme in the first part of his mission of Risaalat. We thus see that for the first thirteen years Rasulullah (sallallahu alayhi wasallam) fully applying himself to the spiritual and moral training of the Sahaabah. They underwent the greatest of trials and persecutions at the hands of the kuffaar. There was no Jihaad and no talk of political power. The emphasis was on Imaan, Salaat and Akhlaaq (moral

character).

If political power is necessary as a first step for spiritual and moral perfection—for justice and truth to prevail—then Allah Ta'ala would not have involved Rasulullah (sallallahu alayhi wasallam) in the heart-rending hardships, torture and oppression the hands of the kuffaar of Makka. He would have immediately created the circumstances for the political domination of Rasulullah (sallallahu alayhi wasallam) and after such dominance unfold the spiritual and moral programme. But, in His Wisdom it was not to be so.

## THE MUSLIM'S POWER

The power of the Ummah rises from the bedrock of an Imaan adorned with Akhlaaq (lofty moral character). An Imaan shorn of Akhlaaq-e-Hameedah (lofty moral attributes) is bereft of spiritual effulgence. It lacks Noor and remains a corrupt entity, dormant and lifeless incapable of impelling onwards those who lay claim of being its votaries. Since our success and our honour can be achieved only by developing our Imaan, our efforts to woo others are meaningless and will never avail us in any way. It is imperative that Muslims develop their Imaani power by turning their backs on to all alien systems and by becoming single-track minded in pursuing the Sunnah of Rasulullah (sallallahu alayhi wasallam). This they will have to introduce in every aspect of their daily life. They will have to spurn the ideas of modernism and strive to perfect themselves spiritually and mortally. The fear of the kuffaar will then leave them by degrees. Allah's protection will be at hand. The conspiracies of the enemies will be thwarted. In this process, there will be sacrifices to offer. But all sacrifices on earth for the sake of Allah Ta'ala are bearable.

## THE DIRECTION TO FOLLOW

The direction for Muslims to follow is quite clear. We are not to woo the ANC or the PAC or the Right Wing. We are not to involve ourselves in the political systems churned out by non-Muslims. Each development should be studied in the light of the Shariah and its ruling obtained on the specific stance and action to be adopted for the occasion which we have to confront.

In preparation for our lasting success, honour and political domination it is necessary that we presently concern ourselves with only our Deeni—spiritual and moral development which will permeate all spheres of our daily lives. Roohaani energy will then be infused into the life-blood of the community. Nothing can stand in the way of an Ummah which enjoys the aid of Allah Ta'ala. If we block our minds to this reality and spurn this only solution for our predicament, we do so at the peril of our Imaan, honour and very existence. We shall then perpetually have to grovel under the domination and direction of aliens. Heed this Call of the Qur'aan:

**"O my nation! Seek forgiveness from your Rabb. Then turn towards Him. He will send down (beneficial) rains (and prosperity) on you. He will advance you from strength to strength. Do not turn your backs as transgressors."**

The Qur'aan Majeed is quiet clear in proclaiming that our success, prosperity and power lie in our spiritual and moral development which means our wholehearted, sincere and steadfast submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam).



# THE ISLAMIC PROGRAMME

On pages 1 and 6 mention has been made of the need to implement a spiritual and moral programme of action in every sphere of our lives. The scope of this article cannot expound in detail this vital programme. We shall briefly, however, refer to the requirements of this Deeni programme which is the ONLY valid and beneficial prescription for the ills of the Ummah.

Allah Ta'ala commands in the Qur'aan:

**"Enter Islam fully..."**

Partial entry into Islam, i.e. an Islam adulterated with alien concepts and systems, will not eliminate the ills and problems of the Ummah. Muslims are required to enter Islam and submit fully to all of its commands. In portion to the Ummah's submission will we see success. What is the meaning of total submission to Islam?

## THE CONSTITUENT PARTS OF ISLAM

Islam consists of five vital departments:

1. Aqaaid (Beliefs)
2. Dinyaat (Acts of pure Ibaadat such as Salaat, Saum, etc.)
3. Muamalaat (Transactions, contracts pertaining to trade, commerce, etc.)
4. Muasharaat (Social life such as food, dress, appearance, etc.)
5. Akhlaaq (Moral character).

Muslims require training in all five departments of Islam. All five departments listed above have fallen into an advanced stage of degradation. As long as these branches of Islam are not corrected, we shall remain in our state of stagnation, retrogression and weakness. We cannot emerge from our weakness and acquire strength as long as we do not rectify the five departments of our Deeni life.

From the list of departments it will be seen that every aspect of the Muslim's life is under the constant scrutiny of Islamic direction. The Muslim cannot afford to divorce any part of his life from Shar'i scrutiny. Before he acts in any field, it is Fardh for the Muslim to first seek the ruling of the Shariah with regard to the permissibility, prohibition and adviseability of his action.

## THE WAY

The first thing to understand is that there is a real need to improve our lives in the context of the five Shar'i departments listed above. Our social conduct and our trade and commerce cannot be followed in separation of Islam. As far as possible and to the best of our ability it is Waajib to subject and submit our every activity to the direction of the Sunnah.

Without correct knowledge of the demands of these five departments of Islam, it is not possible to institute the Deeni programme of improving our condition. There fortunately exists sufficient Islamic literature prepared by the Ulama for the guidance of the Muslim Ummah. It is essential that every Muslim studies reliable Islamic literature and constantly refers problems and queries to upright Ulama for guidance.

Whenever there arises an opportunity to sit in the company of upright Ulama, the best use of such valuable association should be made. The best method for the acquisition of improvement in life is to join the company of the pious Ulama. Allah Ta'ala orders in the Qur'aan Shareef:

**"And, join the company of the Saadiqeen."** The upright Ulama are the highest ranks of the Saadiqeen.

One can acquire a far greater degree of spiritual and moral advancement by a short while in the company of the Saadiqeen than

what one can gain from having read numerous books. The spiritual effect of the company of the pious has greater endurance and exercises a stronger influence in moral development. But, in the absence of such company, the void should be filled with authentic books. Books written by deviates have the opposite effect. Such books tend to corrupt the mind and degrade the intelligence of the Muslim. At all costs it is necessary to refrain from reading the harmful books written by those who have strayed from the path of the Sunnah.

## DESTROYING THE DEEN

In these times of spiritual and moral corruption, Islam is being abandoned and interpreted away by numerous among its following. Both modernists and Ulama are engaged in digging the foundations of Islam in their own ways. Speaking on this evil development, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"The evil condition of baseless interpretation is the malady which has overcome even the Ulama. On the otherhand the modernists have transgressed a further step by having resorted to a process of refuting the Ahkaam of Islam. They are guilty not only of baseless interpretation, but of outright rejection of Nusoos (the clear Ahkaam of the Deen). They even mock and jeer at the beliefs of Islam. As a result of their mocking of Islam, the true Ulama—the Guardians of Islam—have labelled them with kufr. The modernist reactionaries retaliated by hurling epithets of vituperation against the Ulama. But those who are aware of the nature of kufr (and Imaan) will not be deluded. They know that the Ulama are no choice in the matter. They are under Shar'i compulsion to proclaim such kufr (to safeguard ordinary Muslims from falling into the abyss of baatil and kufr in which these modernists deviates dwell.)."

## MORAL CHANGE

Allah Ta'ala says in the Qur'aan:

**"Never will Allah change the condition of a people until they do not change what is within their hearts."**

In this aayat Allah Ta'ala spells out the precondition for a revolution in our external state—in our worldly state of weakness and degeneration. Allah Ta'ala explicitly informs us in this aayat that unless we do not change our degraded moral condition, He will not change our worldly circumstances. Moral upliftment is thus the essential prerequisite for worldly progress. While worldly progress and political power are necessary for Muslims, they should not pursue these aims. Their motive for spiritual and moral upliftment must be only to secure the Ridhaa (Pleasure) of Allah Ta'ala. In return Allah Ta'ala will do the rest for us. The aim of the Mu'min must be salvation in the Aakhirah. Rasulullah (sallallahu alayhi wasallam) said in this regard: "Verily, the world has been created for you and you have been created for the Aakhirah." This worldly life is merely a vehicle for our transportation to the Aakhirah. If we abuse and misuse it, we shall fail to reach our destination safely.

## LOVE OF THE WORLD

Rasulullah (sallallahu alayhi wasallam) said: **"The love of the world is the root of every evil."**

Acquisition of wealth and progress in other worldly avenues are not proscribed by this Hadith of Rasulullah (sallallahu alayhi wasallam) nor by any other Hadith or Qur'aanic aayat. Such acquisition is permitted within the confines of the limits prescribed by the Shariah. While Ulama—those who are the Guardians of the Shariah and who have applied themselves fully to the Deen—will necessarily have to curtail drastically their material or worldly pursuits, ordinary Muslims who are engrossed in worldly affairs need not be subjected to the restraints which the Moral Code of Taqwa applies to the Ulama-e-Haqq. But, the essential condition is that the pursuit of the world must be within Shar'i limits.

When the Muslim pursues the world in contravention of Islam, the love of the world (hubbud dunya) sets into his heart like the water which flows into a ship. As long as the water remains outside, the ship will sail strongly and reach its destination. But, when the water enters and steadily increases, the ultimate result is the sinking of the ship. Similarly, when hubbud dunya enters the Muslim's heart and he institutes no measures to remedy him of this destructive diseases, then he will spiritually and morally sink without even realizing his destruction.

That hubbud dunya spawns evils, is conspicuous in ignorant wealthy persons as well as such persons who have not spiritually and morally reformed themselves in the company of pious Ulama.

Wealth is undoubtedly a great promoter of hubbud dunya. When man has not cured himself of the malady of greed (hirs), then he applies himself fully, even to the detriment of his spiritual and family life, to acquire wealth. The more wealth he acquires, the stronger becomes his greed. Far from attaining satisfaction and satiation, the man of greed sacrifices all his leisure and his morality to pursue the contemptible goal of hoarding money. Hubbud dunya grips him and blinds him. He becomes oblivious of his inevitable end—food for worms in the grtave.

The humble man of yesterday because of wealth acquires the evils of arrogance, pride, deceit and other vile traits. He becomes indifferent to good Naseehah. In fact, his haughtiness is such that he feels insulted when the Haqq clashes with his un-Islamic life-style. He is not prepared to listen to Deeni advice and admonition. He feels great and snug in his wealth contaminated by haraam. He goes from one evil to another. His heart grows narrower by the day. Generosity and humility take their leave from him. In this way the one suffering under the yoke of hubbud dunya destroys himself. In answer to his haughtiness and arrogance, the Qur'aan says:

**"Do not strut on earth arrogantly. Verily, you (O weak man!) cannot split the earth (by your arrogant strut) nor can you reach the heights of the mountains."**

## DISOBEDIENCE

Among the signs of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) is that people will disobey their parents and take their associates as bosom friends. A man will regard his father as his enemy and a stranger his friend. This sign is in much evidence in our time.



## Iraq to hold 'biggest popular Islamic conference'

Baghdad, the city of peace, will host this year the biggest popular Islamic conference in Baghdad. This was announced by Iraq's minister of awqaf and religious affairs, Dr Abdullah Fadil. The aim of the conference is to support Iraq and its people against the forces of infidelity and aggression. The conference, he said, will discuss ways and means to formulate a plan for united popular Islamic action to support the steadfastness of Iraqi Mujahideen against the campaigns and conspiracies of the enemies of Islam, especially the USA. They will also discuss a plan to mobilise Muslim masses throughout the world and to lift the unjust blockade against the Iraqi people.

All Islamic parties, movements, organisations, bodies and figures in the Arab homeland and Islamic world as well as representatives of Muslim minorities, will participate in the conference, the minister announced in Baghdad.

IMPACT INTERNATIONAL

# CONFERENCE OF FUTILITY

A conference will be held in Baghdad, "the city of peace", to discuss the ills of the Ummah and to implement remedies for these ills..

Baghdad, far from being the "city of peace", is in fact the city of defeat and humiliation. Organizing this conference under the deplorable conditions prevailing in Iraq as a result of the humiliating defeat suffered by Iraq at the hands of the American kuffaar starkly brings to the fore the misdirection of Iraq in particular and in general of those who are to participate in this futile conference.

The authorities in Baghdad are indeed far from reality and straight-thinking to organize this extravagant and futile conference while the country is grovelling in disgrace, poverty and destruction.

Neither Iraq nor the proposed conference has any hope of coming

up with a panacea for the ills of the Ummah. The only panacea for the universal ills of the Ummah is the Sunnah of Rasulullah (sallallahu alayhi wasallam).

The expense directed into this type of conference will be written off just as another item of wasteful expenditure. Conferences have been organized in abundance in the past and this western method is still in vogue among Muslims. Although every conference ends in failure, Muslims remain blind to the inefficacy of such assemblies.

Plans for "united popular Islamic action" and "to mobilise Muslim masses throughout the world" are empty slogans which will not even take off the ground since those who will be sitting to prescribe remedies to the Ummah will be out of touch with the Sunnah of Rasulullah (sallallahu alayhi wasallam)

sallam). In short, the conference will be wholly incompetent to prescribe and even more inefficient to give practical effect to its slogans and resolutions. Whatever remedies are offered by the conferences will remain in the realm of futile resolutions. The delegates will come at the expense of the Iraqis who are suffering and still reeling under the crunch of the American aggression. The delegates will sit in conference in western style, squandering their time in futile debate and discussion full of sound and fury signifying nothing.

When Muslims have failed to realize the basic fact that the Ummah's advancement is in nothing other than total submission to the Commands of Allah Ta'ala, we cannot then expect such Muslims to provide any remedies for the Ummah.

# MADRID 'PEACE' CONFERENCE

The Middle East "peace" conference in Madrid is no conference for peace. It is merely another American-Israeli political device to further enslave the Muslim people being led by corrupt rulers and governments dancing to the tune of the western kuffaar. The Muslim participants at the conference are there because of weakness and defeat. The terms of the conference are all dictated by the American-Israeli alliance and are all heavily loaded against the Muslims who remain blind to this fact.

The Muslim participants in these so-called peace talks fail to discern that the outcome of the conference will not be favourable for Muslims. On the contrary, Muslims will have to submit to more humiliating terms since they are sitting at the conference table from a position of total weakness and impotency.

Having been humbled and humiliated on the battlefield by the kuffaar for the past half a century since the creation of the state of Israel by the western kuffaar, Muslims have now come to accept all terms engineered and forced down their throats by America. It is of no use to castigate America and Israel. They are merely acting in their own interests. Muslims have to scrutinize their own lives and find the causes for their miserable plight. These causes are clearly spelt out in the Qur'aan and Hadith and so are the remedies. But, Muslims have blindly chosen to emulate the kuffaar. In so doing, they have sacrificed their honour and manhood. What they had to accomplish on the battlefields by means of Jihaad, they are seeking now to achieve at the conference tables of the kuffaar who dominate the stage and dictate the terms. But, with a stunted Imaan and blighted intelligence the modern Muslims of this age are unable to see through the ploys and schemes of the smooth-talking diplomats of the west.

No good will come out of the "peace" conference schemed by the kuffaar. They only understand the language of Jihaad, but Alas! Muslims in their present degraded state of Imaan have no hope of waging true Jihaad. Their calls of Jihaad remain slogans devoid of power.

It is heart-breakingly sad that while the kuffaar have understood the springboard

and bedrock of Muslim power, Muslims themselves have failed to do so. The kuffaar have ascertained this much, although it appears quite illogical and irrational to them, that when Muslims turn to orthodoxy (i.e. the Sunnah of Rasulullah—sallallahu alayhi wasallam), they become a force to be reckoned with. It is for this reason that they fear those whom they label as 'fundamentalist'. The kuffaar have realized that these 'fundamentalists' constitute a great threat to their establishment. In the conspiracy to undermine the 'fundamentalists', the western powers are enlisting the support of even modernist Muslims enamoured by western modernity. The kuffaar have understood the power which Islam is capable of generating in Muslims. It is, therefore, vital to their interests to be diligent in the suppression of those who oppose them from a religious platform.

Although those who are dubbed as 'fundamentalist' by the west are not the followers of the Sunnah, nevertheless, they have gained a certain degree of strength since they claim to be operating from an Islamic platform. While we do not doubt their sincerity, their methods are definitely not in conformity with the Sunnah. If these 'fundamentalists' had to switch to the Sunnah and genuinely have the Deen uppermost in their minds, America, Israel, Britain and the entire conglomeration of kuffaar will not be able to dominate and subjugate them. Allah Ta'ala will cause the powers of the kuffaar to lay prostrate at the feet of those who serve Him sincerely and correctly—i.e. in the way in which the Sahaabah followed Islam.

It is a great pity that Muslims who are claiming to be waging Jihaad against the American and Israeli kuffaar, have introduced very little of the Sunnah in their lives. While voicing their detestation for the west and kufr, they follow almost every life-style of these selfsame kuffaar. They imitate and emulate them in almost all departments of life. They should, therefore, not expect the Aid of Allah Ta'ala. The promised Aid will come only if Muslims submit fully to the Sunnah. It is not sufficient to decry the kuffaar from public platforms and hurl epithets of hatred against them. The need

is for the demonstration of Islamic character and mettle which are the effects of following in the footsteps of Rasulullah (sallallahu alayhi wasallam).

Muslims have in them a tremendous power to wrought the greatest revolutions on earth. They need to unlock this latent power in their Imaan. But, they have become indifferent to Islam, hence they remain ignorant of the power which their Imaan can generate if once again they ignite the smouldering flames of belief in their hearts.

For the past fifty years, Muslims have experimented with every recipe and have accepted and adopted every prescription offered by the west. Giving preference to western systems, they have jettisoned the Shariah out of their lives. They laboured under the colossal deception that western technology will bring in its wake political power, ascendancy, honour and prosperity. But, everywhere in the Muslim world only disgrace, degradation, weakness and adversity are to be seen. It is time for Muslims to once again experiment with Islam. It is time to give Islam a chance and to unquestioningly submit to all the demands of orthodox Islam. If only Muslims could understand this message and implement the Sunnah system in their lives, Insha'Allah, within a short time the tables will be turned.

The answer for the ills of the Ummah cannot be acquired at the United Nations, at Madrid-style conferences and at any forum created by the kuffaar. In fact, it is not permissible for Muslims to be part of satanic organizations such as the United Nations. Islamic politics will not permit association with these kuffaar forums. The Road of Islam is Straight and clear. Its message is clear. There is no ambiguity in the objectives of Jihaad. Islam aims to achieve domination of the world. It cannot coexist with kufr. Jihaad is a Fardh obligation which does not await for the initiation of hostilities from the kuffaar. It is an ongoing process and effort which has to continue until the Day of Qiyaama purely for the sake of Allah's Honour. But, the Ummah laying prostrate at the feet of the kuffaar has become totally impotent and in its present state of advanced decadence cannot even hope of unfurling the Flag of Jihaad.

## ISLAMIC DEMOCRACY

The term, 'Islamic democracy', being traded by some learned people is arrant nonsense. In Islam there is no such concept as Islamic democracy. This term has been coined to convey the impression that there is no conflict between the Islamic political system and the kuffaar systems known as democracy. In order to curry favour with misguided worldly politicians, some Muslims are curiously seeking to accord Islamic acceptance to un-Islamic systems by passing these off under Islamic designations. This reckless attitude allied to stupidity reflected by some learned persons is a palpable example of dhalaal (deviation).

The system of Islam which Muslims have to follow is the Shariah which does not recognize the political systems of non-Muslims. It is, therefore, ludicrous for Muslims to attempt giving credibility to alien political systems by dubbing these as 'Islamic democracy'. In the Shariah, there is no such thing.

The votaries of the ambiguous and undefined concept of 'Islamic democracy' contend that the office of vicegerency is vested in the community as a whole by Allah Ta'ala. Therefore, an Islamic government can be established by public voting.

This contention is entirely misleading. While the Mu'min is Allah's vicegerent on earth, it does not follow that every ignoramus, faasiq and faajir is Allah's vicegerent nor does it follow that a country full of ignoramuses has the right to appoint the vicegerent who will administer the Divine Shariah. In Islam there is no precedent of public voting for the appointment of the Khalifah. The public at large neither possesses the right nor the ability to appoint a leader who will act as the Khalifah of Rasulullah (sallallahu alayhi wasallam). Selecting such a vicegerent is the function of the 'Ulu' Nuhaa' (the people of Deeni intelligence and knowledge) who have experience in such matters. The public at large is entirely excluded from the process of appointing a Khalifah.

The Sunnah of the Khulafa-e-Raashideen does not support a system of public voting dubbed nowadays as 'Islamic democracy'. The first Khalifah, Hadhrat Abu Bakr (radhiyallahu anhu) was appointed by the determined stand taken by Hadhrat Umar (radhiyallahu anhu). One single man of the proper qualification was responsible for the historic appointment of the first Khalifah of Islam. The second Khalifah, Hadhrat Umar (radhiyallahu anhu) was appointed by the directive of Hadhrat Abu Bakr (radhiyallahu anhu). The third Khalifah, Hadhrat Uthmaan (radhiyallahu anhu) was appointed by a committee which was established by Hadhrat Umar (radhiyallahu anhu) for the specific purpose of appointing the Khalifah after his death. Hadhrat Umar (radhiyallahu anhu) hand-picked the members who had to serve on the committee and directed that the Khalifah had to be one of the members of his committee. The fourth Khalifah, Hadhrat Ali (radhiyallahu anhu) was appointed by a group of persons. There was no public voting. There were not several candidates in the field jockeying for office and canvassing for votes. It is evident from the Shariah that the general public has no say in the appointment of the Khalifa. The general public simply lacks the qualifications and expertise for the execution of such an important function.

"Then, We have established you on a Shariah with regard to affairs. Therefore, follow it and do not follow those who do not know." (Qur'aan)

## IMPORTANCE OF PROPER SALAAT

Once after having observed a certain person performing Salaat, Rasulullah (sallallahu alayhi wasallam) ordered:

**"Perform Salaat, for verily, you have not performed Salaat."**

The person repeated his Salaat. Rasulullah (sallallahu alayhi wasallam) again commanded him to perform the Salaat. The person repeated the Salaat for the third time and again Rasulullah (sallallahu alayhi wasallam) commented: "...you have not performed Salaat." The man then asked to be shown how to perform Salaat.

In spite of his Salaat having consisted of Qiyaam, Qiraa't, Ruku, Sajdah, etc., Rasulullah (sallallahu alayhi wasallam) did not consider it as Salaat. The reason for repeatedly ordering the man to perform the Salaat over was his careless manner in which he performed the Salaat.

Salaat is the most important practical obligation of Ibaadat which every Muslim has to execute. It is the central pillar upholding the Structure of Islam. Its defective discharge will leave one's Islam and Imaan defective. The importance of the correct performance of Salaat cannot be sufficiently emphasised. Salaat is the dividing line between Imaan and kufr according to Rasulullah (sallallahu alayhi wasallam).

### THE FIRST FOUNDATION

After Imaan, there is no requirement which is as vital for a Muslim's spiritual and worldly development and success as Salaat. Deficiency in this Ibaadat will result in deficiency in every venture the Muslim undertakes. If there is any weakness in this first foundation of Islam, the cracks of destruction will be conspicuous in all other spheres of the Muslim's life.

### MUSLIMS AND SALAAT

Today the vast majority of Muslims has abandoned this fundamental obligation in varying degrees. The overwhelming majority in fact do not even perform Salaat. The empty Musaa'jid testify silently to this traitorous neglect of the Ummah. The majority of those who do perform Salaat, execute this important Ibaadat defectively. The manner in which they perform Salaat is a crying shame. The Salaat of most people today is like the Salaat of the illiterate man who was ordered by Rasulullah (sallallahu alayhi wasallam) repeatedly to perform it over.

Assuming that all aspects of the life of Muslims except Salaat, conform to the Shariah Muslims cannot then expect to achieve success in any of their ventures. If Salaat is not discharged correctly, there can be no hope for Muslims. Salaat in fact is the purpose for which Allah Ta'ala has created man and despatched him here to earth. Hence the Qur'aan Majeed says:

**"I have not created jinn and man, but that they worship Me."**

When Muslims neglect, disfigure, mutilate and abandon Salaat as they are doing presently on a large scale universally, they should not expect succour and aid from Allah Ta'ala in their activities and against their opponents. A Muslim who does not perform Salaat is like a kaafir. A Muslim who performs Salaat haphazardly, is presenting a old rag to Allah Ta'ala. According to the Hadith Salaat offered in this despicable manner is struck from the heavens onto the face of the performer. While his Fard obligation gets discharged,

he destroys the thawaab and benefit of the Salaat and invokes the Wrath of Allah Ta'ala.

The Imaani power which correct performance of Salaat should generate is not yielded by the manner in which most people are performing Salaat today. Salaat adorns the Rooh and instils life in it. But, one cannot expect these benefits from the type of Salaat which people are presently offering. It is imperative for our worldly well-being as well as for our everlasting success in the Aakhirah that we perform Salaat conciosuly. It is imperative that Muslims acquire adequate knowledge of the rules of Salaat. Whereas they can afford to spend the entire day slogging for material gains, they find it a gigantic task to spend a few minutes a day learning the rules of Salaat. Such a vile attitude will bring roohaani disaster as well as worldly disaster.

### DEFECTIVE SALAAT

A defective Salaat described in the Hadith as a 'old rag'. has the following characteristics:

- \* The musalli rushes through the various postures.
- \* The hands when raised for Takbeer Tahrima do not face the qiblah nor are the fingers positioned correctly.
- \* The Qiraa't is atrocious. No attempt is made to learn sufficient Tajweed to enable correct recitation.
- \* The Ruku is not made fully.
- \* When emerging from Ruku, the musalli does not stand erect in Qaumah. He partly emerges from Ruku and goes into Sajda.
- \* The musalli does not enter the Sajdah correctly. He places his hands on the ground first. Sometimes the nose does not touch the ground.
- \* He does not emerge correctly or sufficiently from Sajdah. Without sitting fully in Jalsah, he enters the second Sajdah.
- \* His gaze wanders around in Salaat. For every posture there is a specific spot for the gaze to rest on. This is not observed.

- \* The musalli rushes the recitation of Tashahhud, Durood and Dua and on occasions unnecessarily omits the Durood and Dua.
- \* The musalli fiddles with his garments.
- \* The musalli is attired un-Islamically. He wears short sleeves and T-shirts and jeans while performing Salaat. Some even have neck-ties on when performing Salaat. The shape of the satr even shows when in Sajdah since the musalli is dressed in western shirt and trousers.

When a musalli offers such a defective Salaat, he should not expect betterment for himself; he should not expect his dua to be accepted; he should not expect solutions to his problems. He cannot expect goodness in any field since Allah's Wrath descends on those who destroy Salaat in this callous manner.

## WUDHU & SALAAT

In the qabar, the practical duty about which the Muslim will be questioned is Wudhu. He will have to account for the manner in which he had performed wudhu. In Qiyaamah, the first practical duty for which he will have to answer will be Salaat. He will have to give an account of the manner in which he had executed Salaat.



# MALICE

The Qur'aan Majeed commands:

**"Adopt forgiveness, command goodness and ignore the ignorant ones."**

Rasulullah (sallallahu alayhi wasallam) said:  
**"Do not entertain malice for one another."**

Bughz (malice, hatred) is a destructive spiritual malady. When in anger a man is unable to take revenge on account of his inability or for some other reason, he develops an attitude of detestation for the one who was the cause of his anger. This attitude is known as bughz (malice). Malice becomes the seed for many ailments of the heart. By harbouring the anger in the heart, one's spirituality becomes eroded and one falls victim to a number of lowly and despicable attributes.

Bughz induces a man to resort to harmful schemes in order to hurt the one against whom the malice is directed. The animosity increases and jealousy sets in.

Rasulullah (sallallahu alayhi wasallam) said that a man who harbours malice in his heart will not be forgiven. Unless he eliminates this evil from his heart, he will not be forgiven. Even on the auspicious nights when the special Rahmat of Allah Ta'ala descends, he is deprived thereof. In one hadith, Rasulullah (sallallahu alayhi wasallam) said:

"On Mondays and Thursdays when the deeds of people are presented to Allah Ta'ala, every repentant is forgiven except those who harbour malice."

The remedy for bughz is to overlook and forgive the fault of the person for whom one harbours malice. Even though it may be difficult, one should commence an association with him. After a short while the malice will disappear.

If the malice is not remedied, it will further deteriorate, darken the heart and give rise to an abundance of evils.

# AMR BIL MA'ROOF

Using the power of the hand or force to give expression to Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and forbidding evil) is the function and responsibility of those in power. A ruler or a government as such power, hence it devolves on them as a Waajib obligation to utilize their coercive powers to compel their subjects to conform to the Shariah.

In a similar way, parents possess the power to utilize limited and necessary force to compel their offspring to act in conformity with the Shariah. The same applies to the husband and to all such persons who possess power and authority over others.

If those in authority neglect their duty and permit their subjects to transgress the Shariah in spite of having the power to restrain them, then they (those in charge) will have failed in the execution of their sacred obligation. They too will be regarded as sinners and are liable for punishment. It is stated in the Hadith that when the people in authority refrain from restraining the transgressors, then Allah Ta'ala will overtake all (including the pious who had refrained from Amr Bil Ma'roof) with punishment.

Hadhrat Aishah (radhiyallahu anha) narrated that the punishment of Allah Ta'ala once overtook a town in which there were 18,000 Muslims in addition to the other inhabitants. These 18,000 were of such a high degree of piety that their deeds were comparable to the deeds of Ambiya. Notwithstanding this large group of intensely pious persons, Allah Ta'ala caused the town to be destroyed. The entire group of 18,000 pious people was also eliminated in the punishment which descended from the heavens. Hadhrat Aishah (radhiyallahu anha) explained that the punishment had settled over even the pious because they were never bothered when they observed the others in transgression.

# TABLEEGH

Tableegh, like all acts of Ibaadat, also has its rules. The muballigh should always bear in mind the following rules:

- \* Ikhlās: Sincerity is the essential requisite for Tableegh. The Tableegh should be purely to achieve the Pleasure of Allah Ta'ala. There should be no other motive.
- \* The muballigh should have knowledge of the subject which he is propagating. He must be versed with the ahkaam pertaining to the subject he is propagating.
- \* He must be affectionate towards those whom he is offering Naseehah.
- \* At the time of Tableegh, the muballigh should be concerned with only the propagation and not with the results. He should not be concerned about the fruits of his Tableegh. Such fruits are not within his control.
- \* He should not be proud and arrogant in his manner. Precisely at the time of Tableegh, he should consider the audience to be superior than himself.
- \* In a gathering the muballigh should not direct his talk to any particular person. His talk should be in general. He should not single out any particular person. In so doing he will put the person to shame.
- \* The muballigh should be patient. He should bear the inconveniences with Sabr.

# HIKMAH

The Qur'aan Majeed states:

**"Call to the Path of your Rabb with wisdom and beautiful preaching (and if there be need for debate) then debate with them in a beautiful manner."**

The Hikmah and Mauizah Hasanah (wisdom and beautiful preaching) refer to the method of speaking and delivering the Deen to people. The Hikmah mentioned here does not mean covering up Haqq with baatil or compromising with bid'ah and falsehood. It never means the alignment of Haqq with baatil. Hikmah does not mean the unification of the Ahl-e-Haqq with the people of baatil and dhalaal. In any union between Haqq and baatil, Haqq always suffers since it has to water down its stance and its demands.

Some people believe that Hikmah is to refrain from propagating the truth if it (the truth) leads to controversy. This is a great misconception. The steadfast propagation of Haqq must necessarily lead to controversy. Truth always invites the displeasure of the transgressors. A method of diplomacy which conceals the Haqq or leaves an ambiguous picture of the truth in the minds of the audience is not Hikmah. Such dubious propagation is baatil and in conflict with the command of Allah Ta'ala.

When the Haqq is put forward, it should be done with clarity, leaving no doubt in the minds of the audience. A method of propagation which presents an ambiguous picture of Haqq comes within the purview of the following Qur'aanic aayat:

**"And, do not conceal Haqq with baatil while you are aware."**

The greatest controversy in history was initiated by Rasulullah (sallallahu alayhi wasallam) when he stated the Message of Tauheed with great clarity and straightforwardness. All the Hikmah and Mauizah Hasanah employed by Rasulullah (sallallahu alayhi wasallam) did not save him or the Sahaabah from the persecutions perpetrated by the kuffaar. People of the Haqq should therefore not abstain from delivering the Message of Haqq with clarity regardless of the controversies which will ensue.

# CALAMITIES OF THE TONGUE

Among the destructive diseases in moral character are the ills of the tongue. There are many calamities of the tongue from which it is absolutely necessary to abstain in the interests of one's spiritual progress. Allah Ta'ala says in the Qur'aan Shareef:

**"Man does not speak anything, but by him there is an ever ready guard."**

Everything which a man utters is recorded. He is accountable for his statements by Allah Ta'ala. By means of his tongue he causes great distress and harm to others. Rasulullah (sallallahu alayhi wasallam) said:

**"A true Muslim is one from whose hands and tongue others are safe."**

It does not behove the Mu'min to harm others by means of his tongue. So many family feuds, ruin of brotherly relations and break-up of friendship are caused by the misuse and abuse of the tongue.

The tongue, if not guarded and restrained, brings ruin to both one's worldly life and one's life in the Akhirah. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said:

**"He who adopts silence, is saved."**

The conversation of man consists of three kinds:

1. Beneficial: The talk is either beneficial for his dunya (worldly life) or Deen.
2. Harmful: The talk is harmful to either his Deen or dunya.
3. Neither beneficial nor harmful.

One should utilize one's tongue in only the first category of conversation. The second category is sinful. It is not at

all permissible to engage in sinful and harmful conversation..

While the third category of talk is initially not sinful, it nevertheless, is deprecated since it leads to sinful talks. The third category of conversation is described in the Hadith as 'Laa-ya'ni' (futile and nonsensical). About such futile talk, Rasulullah (sallallahu alayhi wasallam) said:

**"Of the beauty of a man's Islam is that he shuns that which is futile."**

Indulgence in futile talk induces in man carelessness, indifference and inconsideration for others. One then tends to speak ill of others. The talk thus leads to gheebat (speaking ill of others behind their backs) which is a sin "worse than zina" according to the Hadith. Such talk hardens the heart, making one impervious to the feelings of others. In this regard Rasulullah (sallallahu alayhi wasallam) said:

**"Do not increase speech besides Thikrullah. Verily, abundance of speech hardens the heart and the furthest from Allah is a man with a hard heart."**

Among the calamities of the tongue are scolding, gossiping, insulting, abusing, flattering, mocking, cursing, lies and boasting. These are all such sins which totally destroy the Noor of Imaan. Man can never progress spiritually as long as he does not restrain his tongue from these evils. It is for this reason that the Auliya emphasise the importance of decreasing association with people..



## KINDNESS TO PARENTS

**"We have commanded man with kindness to parents. His mother has borne him in travail and given birth to him in travail." (Qur'aan)**

In the long and difficult process to rear children, parents undergo great pains, distress and hardships. Islam therefore, places the greatest of emphasis on service and kindness to parents. It is not lawful for a Muslim to cause the slightest distress to his parents. In all lawful things, whether Waajib or Mustahab, children are under Shar'i obligation to fulfil the wishes of their parents. They are allowed to disobey their parents in only such acts which are in conflict with the Sharia.

The rights of parents have such a high degree of sanctity and importance that it becomes lawful to even break one's Salaat when a parent calls. If a child is engaged in performing Nafl Salaat and his/her parent calls, it becomes obligatory to break the Salaat and answer the parent's call even if the call is not occasioned by need or urgency.

However, in the case of a Fardh Salaat, if the child discerns that the parent's call has not been occasioned by a need or emergency, then it will not be permissible to discontinue the Fardh Salaat. But, if the call is on account of some urgent need or emergency, then it will be valid to break even the Fardh Salaat and attend to the call of the parents. On this subject, Rasulullah (sallallahu alayhi wasallam) narrated the following episode:

Juraij was an Aabid (saint) of a high calibre although he was not an Aalim. He spent his time in a hut in the forest engaging himself in Ibaadat. Once when his mother came to his hut while he was engaging in Nafl Salaat, she called him. Since Juraij was not aware of the mas'alah (rule), he did not break his Salaat to answer his mother's call. His mother turned away in annoyance when Juraij did not answer. In her anger she cursed: "May you not die until you see the face of a prostitute." Although it was wrong for his mother to curse him, nevertheless, the curse settled on Juraij.

Sometime thereafter a prostitute gave birth to a child in the nearby town. In anger the people of the town began to chastise the woman and demanded to know the man who had fathered the child. The woman blurted out that Juraij was the father. This came as a shock to the people who all revered Juraij as a man of great piety. They now concluded that Juraij was a fraud and had all along misled them. In their anger they hastened to the forest and pulled down his hut and began chastising him. They had brought along the prostitute and in her presence renewed their allegations against Juraij. Juraij being a saint who enjoyed Divine Proximity spoke to the tiny infant: "Tell us who is your father." Miraculously, the infant spoke and mentioned the name of a certain shepherd. Only then did the people realize their grave error and they profusely apologised to Juraij.

Rasulullah (sallallahu alayhi wasallam), after having narrated this episode commented that Juraij was not a Faqih. Although he was a man of piety, he lacked the deeper insight of the Deen which a faqih possesses.

## A LOFTY STATE OF TAQWA

The renowned saint, Hadhrat Zunnun Misri (rahmatullah alayh) was once imprisoned. A pious lady prepared some food out of her halaal earnings and sent it to him. In spite of the food being halaal, he

## UNDERSTANDING THE QUR'ĀN

"Strive to eliminate the factors which form a veil in understanding the meanings of the Qur'aan Shareef. As far as possible endeavour to remove these impediments. For people of weak Imaan, lowly desires and whisperings of shaitaan (wasaawis) constitute impediments. Their nufuqs are anchored to worldly relationships and their hearts are soiled by doubts and scepticism. These then are the veils of the heart which impede comprehension of the subtleties of the Qur'aan Shareef.

Wasaawis also affect the hearts of even people with strong Imaan in spite of Allah's love in their hearts and the pleasure they derive from acts of Ibaadat. For example, during Salaat a doubt will arise in them with regard to their niyat (intention). The musalli will doubt his own sincerity. Thus, his mind will be diverted during Salaat from Allah Ta'ala to his intention. Or he will unnecessarily doubt his recitation—whether he is reciting correctly or not. He will pay excessive care in this direction. But, this is not his function." (Imaam Ghazaali)

(Shaitaan seeks to divert even the pious people by creating unnecessary doubts in them. Excessive caution is not proper. By means of such doubts, he succeeds in diverting the musalli from Allah Ta'ala.)

## HALAAL FOOD

"Along with the command to worship Allah, is the order to consume halaal food. Rasulullah (sallallahu alayhi wasallam) said that after Imaan and Salaat the next obligation is to search for halaal rizq. Hadhrat Abdullah Bin Umar (radhiallahu anhu) said that even if a man becomes as crooked as a bow performing (abundance of) Salaat and as lean as a rake fasting, then too, it will not be accepted without Taqwa and abstention from haraam wealth.

Consuming haraam food and making ibaadat is like constructing a house on the foundations of manure. Remember that in the creation of noor in the heart, halaal rizq has a great bearing. It is therefore of vital importance to adopt piety and abstain from haraam wealth.

Totally abstain from all such wealth which the Ulama of the Ummah has proscribed and branded as haraam. A man becomes a faasiq by consuming and using such wealth on which the prohibition of the Shariah has been proclaimed by the Ulama. This degree of abstention is the taqwa (piety) of the masses of Muslims.

A higher category is the Taqwa of the pious people. They abstain from even doubtful things. Although the Ulama have proclaimed the doubtful things as halaal, nevertheless, in view of the possibility of these things being haraam, they have branded them as mushtabahat (doubtful). It is for this reason that the Sulaha (pious) abstain from such things. In this regard Rasulullah (sallallahu alayhi wasallam) instructed: "Abstain from the doubtful things, and take the things in which there is no doubt."

(Imaam Ghazaali)

refused to eat it because the hands of the unjust (zaalim) warder of the prison had touched the utensils containing the food. While such a high degree of taqwa cannot be advocated, there is a lesson to be learnt from it.

## GHAZAALI SAID:

\* All creation is seated in the ship of life and completing the journey of life.. This world is an inn. Consider all Muslims here as your travelling companions and treat them with kindness.

\* Whatever you consider beneficial for yourself, desire the same for others.. The Hadith gives the glad tidings of Jannat for such a person provided he dies with Imaan.

\* Be humble with everyone. Allah Ta'ala detests a proud and arrogant person. Bear patiently the arrogance of others.

\* Respect elders and have mercy on juniors. The Hadith says that when a young man respects an old person because of his age, then during his (the young man's) old-age Allah Ta'ala will cause others to respect him.

\* Meet people with a smile. Such a person the Hadith says becomes the beloved of Allah and he will be saved from Jahannum.

\* Make peace between two Muslims who have quarrelled.. Making peace between them is superior than even Nafl Salaat and Nafl Saum.

\* Never listen to the talks of those who gossip about people.

\* If you have severed relationship with someone, it is not permissible to remain angry for more than three days. If you overlook the fault of a Muslim, then on the Day of Qiyaamah Allah Ta'ala will overlook your faults.

\* Address people according to their ranks.

\* Never reveal the faults of Muslims. The one who conceals the faults of others will enter Jannat. Remember that if today you reveal the faults of a Muslim, then tomorrow Allah Ta'ala will expose your faults and disgrace you. There is no safety for the one whom Allah disgraces.

\* Endeavour to be of service to Muslims.

\* Protect the reputation of a Muslim in his absence.

\* As far as possible sit in the company of the pious from whom you can gain some Deeni benefit and abstain from the company of such people who are uncaring about the Deen.. Rasulullah (sallallahu alayhi wasallam) said that solitude is better than bad company and good company is better than solitude.

## THE SUNNAH

Writing on the importance of the Sunnah, Imaam Ghazaali (rahmatullah alayh) says:

"Since the actual good fortune and success means to conform with all the actions and movements of Rasulullah (sallallahu alayhi wasallam), know that these are of two kinds:

1. Ibaadaat such as Salaat, Saum, Zakaat, Hajj, etc.
2. Personal habits such as eating, drinking, sleeping, sitting and walking, etc.

It is incumbent on Muslims to follow Rasulullah (sallallahu alayhi wasallam) in both kinds of actions.. The Qur'aanic verse which commands obedience to Rasulullah (sallallahu alayhi wasallam) does not confine such obedience to any specific kind of action, but commands obedience in general to all the actions of Rasulullah (sallallahu alayhi wasallam). .....

Man has not been created unfettered like the beasts. He has been created as the noblest of creation and ordered to submit to the Shariah. It therefore behoves him to execute every act in accordance with the Sunnah so that his nafs remains obedient and in subjugation.

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
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PORT ELIZABETH

If the medical aid is compulsory with deductions made by the employer for payment to the fund, then the worker will not be considered to be a party to the contract. The amount being paid by the employer to the medical aid will not be regarded as part of the worker's wage since the deduction was made before the money was handed to the worker. The benefits awarded by the medical aid in this instance will be gifts which the worker may accept. However, it is not permissible for the beneficiary to speak a lie and acquire the gift under false pretences. The R160 will be halaal. But if the beneficiary had spoken a lie to acquire the R585, he will be guilty of the sin of having spoken a lie.

**Q. Is it Sunnat to shave or trim the moustache?**

**A.** The moustache should be clipped, not shaved. It is not permissible to shave it.

**Q. A man's parents who have passed away have 15 years of Qadha Salaat. Can the son pay the fidyah on their behalf? What amount has to be paid for each Salaat?**

**A.** If the parents had not made a wasiyyat to this effect then it will not be permissible to pay the fidyah from their estates nor will it be incumbent on the heirs to pay the fidyah from their own money. However, if they willingly pay the fidyah, it is hoped that Allah Ta'ala will forgive the deceased. The fidyah for each Salaat is the same as the Sadqah Fitr amount which is the price of approximately 2kg bread flour. The fidyah must be given to only poor Muslims who are allowed to accept Zakaat.

**Q. Are there any duas to be recited or any ceremony to be observed before taking the mayyit to the cemetery?**

**A.** There are no duas or ceremony prescribed for this occasion. Anyone may make Dua of Maghfirat for the mayyit at any time. All pre-burial customs and ceremonies besides the Janaazah Salaat are bid'ah and not permissible.

**Q. A woman intends to pass her iddat in her in-laws home instead of her own house. Is this correct? When does her iddat begin?**

**A.** Her iddat, if it is because of her husband's death, commences immediately on his death, and if it is the iddat of talaaq, immediately on receiving the talaaq. It is necessary to pass the iddat in her own home where she lived with her husband. If she has a valid reason for not passing her iddat in her own home, it will be permissible then to stay elsewhere. But, she must have a valid reason, e.g. her safety, no one living with her, or some other danger, etc.

**Q. I have a serious problem. I am a married woman with children. I have a good husband who loves me. My problem is that I am also in love with another married man. I am aware that this is not lawful. But, I find myself caught up in this love and do not know what to do. I am conscious of my duties to Allah Ta'ala, hence I am perturbed by this love which I have for the other person. Please give me some advice.**

**A.** A great calamity has befallen you. It is essential that you understand the gravity of your problem. You do concede that this affair is unlawful and that you are conscious of your duties to Allah Ta'ala. Yet you continue with this haraam love affair. You are deceived by the nafs if you believe that you cannot extricate yourself from this evil relationship. Allah Ta'ala has given every person sufficient intelligence and the ability to combat evil and sin. But, the nafs misleads

people and deceives them into believing that their moral and spiritual ailments are beyond themselves. We reproduce here the advice which Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) gives to people in your situation:

"Firstly, adopt purity and chastity. Do not do anything contrary to the Shariah. Sever all communication. Do not have any conversation with the person nor speak about him/her nor intentionally think about the person. Transgressing the Shariah negates the True Love (i.e. Love for Allah). Ensure that your gaze does not fall on the person, and endeavour not to even hear his/her voice....."

Understand well that without effort the easiest thing also cannot be accomplished. Even physical ailments require bitter medicine and treatment. As far as spiritual ailments are concerned greater courage and effort are necessary. Take the Name of Allah and commence the treatment. Think of the person (to whom the illicit love is directed) as carrion and sever all relationship with him/her. End all communication whatever with this person of artificial love.. Even if someone else speaks about the person, prevent him/her from mentioning the person's name in your presence (and if necessary) speak ill of him/her. By design create some argument to sour relationship with the person. Contemplate evil of the person so that your heart totally turns away from him/her.

Take a fresh ghusl, don clean garments, perform two raka'ts Salaat in solitude with the niyyat of Taubah. Recite Istighfaar in abundance and supplicate to Allah Ta'ala to save you from this calamity.....

Read some Hadith book or any other similar book which explains the punishment of Allah Ta'ala for transgression.

Fix a time for solitude and meditate that you are in the Divine Presence on the Day of Qiyaamah—that you are standing to give a reckoning of your deeds, and Allah Ta'ala is saying to you: "O shameless one! Have you no shame for turning away from Me and inclining towards carrion? Did we create you for this? O shameless creature! You have misused the gifts of the eyes, heart and the things We have bestowed to you. You have used Our gifts in transgressing Our laws. Have you no shame! Meditate in this manner for a long time.

Continue with this endeavour even if it takes time. Do not be unduly perturbed if there is a delay in this treatment yielding results. There is also thawaab for the effort even if it takes a lifetime provided that purity and chastity are maintained (i.e. even if the emotion remains in the heart, one continues with the effort while at the same time having severed the relationship). It comes in the Hadith: "He who has fallen in love, then remains pure, conceals the love, adopts patience, then dies (in this state of purity), verily, he has died as a Shaheed (martyr).""....."

Even if you are unable to immediately rid yourself of the emotional feeling, you do

possess sufficient ability to abstain from any transgression which is usually the result of unlawful relationships. It is imperative that you regard this man as evil. Think of him as your husband's enemy, your enemy and the enemy of your children. You are guilty of betraying your husband. How can you continue with this haraam relationship if you claim to have a Deeni conscience? The remedy may seem difficult and bitter. But, your safety in this world and the Akhirah lies in your own hands. May Allah Ta'ala guide and help you.

**Q. What is tasawwuf? Is it necessary to practise tasawwuf?**

**A.** Tasawwuf is the practical knowledge of self-purification. Tasawwuf concerns itself with purifying the nafs of the lowly attributes of pride, jealousy, greed, lust, vanity, arrogance, etc., and imbuing man with the lofty qualities such as sincerity, kindness, generosity, humility, contentment, etc. Tasawwuf teaches one to strengthen one's bond with Allah Ta'ala by means of moral and spiritual training along the lines of the Sunnah of Rasulullah (salallahu alayhi wasallam). Since moral purification and development are incumbent on every Muslim, the knowledge of Tasawwuf is likewise incumbent.

**Q. When a musaafir misses his Salaat on a journey, how many raka'ts qadha does he make if he has returned home?**

**A.** If he had missed Zuhur, Asr or Isha, he will have to perform two raka'ts qadha whether along the journey or after having returned home.

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The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

**We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.**

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Mujlisul Ulama Zakaat Organization  
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## Call to curb campus rapes and harassment

JOHANNESBURG — The SA Students' Congress (Sasco) today called for extensive campaigns on all university campuses against sexual harassment and rape, and for the expulsion of those students involved in a recent sexual incident at the University of Natal.

Sasco's National Executive Committee said it "vehemently condemned" sexual incidents presently taking place in tertiary institutions".

Referring to a the University of Natal's Student Court in which five students were last week found guilty of "physical indecency", it said while the evidence presented amounted to rape, the students were expelled from the residence but not from the university.

It was alleged that the men either had sexual intercourse with the woman

or observed it in the Albert Luthuli residence on November 14 this year.

Women students at the university are reported to be outraged at what they regarded as the lenient sentences imposed on the students.

The hearing once again has highlighted the problems of sexual harassment on university campuses.

Results of an investigation into similar events at the University of Cape Town were released a month ago.

The investigation was commissioned following numerous reports of sexual harassment in residences on campus.

The report states that nearly a third of female students interviewed said they had been touched in an uninvited and sexual way but none had complained to the authorities because of intimidation. — Sapa

## 'BAWAS' OF DECEIT

A note of warning must be sounded to ignorant and unwary Muslims who are being ensnared into the traps of shirk and baatil by some of the qabr pujaari (grave-worshipping) peers who advertise themselves as spiritual mentors. These peers are nothing but scoundrels and swindlers operating a racket under religious guise to rob unwary persons of both their Imaan and money.

These frauds and deceptions are called 'Bawas' by their followers and agents. Among the worse tricks of kufr perpetrated by them is their 'spiritual' sessions in which they are purported to effect a communion between the duped person and Rasulullah (sallallahu alayh wasallam) as well as with other Islamic personalities such as the Sahaabah and Auliya.

The duped person is placed under a trance and

he imagines that he is in communion with Rasulullah (sallallahu alayh wasallam). Under the shaitani spell, the hypnotized person believes that he is shaking hands with our Nabi or with some other Islamic personality such as Hadhrat Ali (radhiyallahu anhu). He emerges from his trance feeling satisfied that he has met Rasulullah (sallallahu alayh wasallam).

By means of satanic influences, mental trickery, hypnotism, mesmerism or some other evil influence such illusions are created by these fraudulent 'Bawas'.

### BASELESS

The claims of these 'bawas' are utterly devoid of the truth. They are perpetrating a vile slander and falsehood on the name of Rasulullah (sallallahu alayh wasallam).

## IMMORAL INSTITUTIONS

In the cauldron of immorality and moral depravity in which the western world is stewing, the shocking episodes of zina (fornication) of varying degrees rife in the educational institutions of the kuffaar must necessarily send chills down the spines of Muslims whose Imaan has not yet been thoroughly deadened by the prolonged exposure to the multitude of kufr, fisq and fujoor influences under which we are living today.

The report of 'Campus Rapes' which appears alongside (on this page) is but the tip of the iceberg of the immoral life which exists at the libertine universities and colleges where your Muslim daughters and sons are acquiring education. For the sake of the stomach, Muslims in these days have bartered away their Imaan. For the sake of some miserable worldly gains, Muslims have traded away their everlasting success and salvation of the Aakhirah. For the sake of acquiring worldly status which the miserable degrees of the kuffaar promise, Muslims have sacrificed the ranks of elevation which Allah Ta'ala has promised for the Muttaqeen in the Aakhirah.

The sexual harassment and acts of fornication which your daughters must witness and in which they even participate at these institutions of kufr and carnal libertinism, every Muslim of true Imaan must concede, are the death knell of the holy and lofty culture of transcendental values which Islam stands for. Muslims cannot afford to be so naive as to expect that Islam can subsist in the hearts of their daughters so cruelly exposed to the moral filth and insane stupor of immorality to which they are subjected to in these evil educational institutions of the kuffaar. Yet, in spite of hearing and reading of the vile and villainous misdeeds perpetrated at these satanic establishments, Muslims in wanton and total disregard for the Commands of Allah Ta'ala choose to expel their daughters from the sanctuary of the home to intermingle with the wolves of kufr and immorality in these libertine institutions.

There can be no surprise if the Wrath and Calamity of Allah Ta'ala descend on this Ummah which has opted for the path of direct conflict with His Shariah.

### HARAAM

Undoubtedly, it can never be permissible for Muslims—both boys and girls—to attend these un-Islamic and immoral institutions of kufr. Kufr beliefs and immoral behavioural attitudes are cardinal factors vigorously advocated in

these establishments. Muslim children are exposed to this vile indoctrination for years. What fruits could be expected from such a system of education?

The pursuit of a destructive education is considered vital by Muslims simply because it promises some material advantages of a transitory nature, but the preservation and development of Imaan and Islamic moral character are not regarded as attributes of importance, hence priority is accorded to the former. But, Muslims who have discarded the Deen so callously are doomed to failure in this world as well as in the Hereafter.

### MUSLIM SUCCESS

The success of Muslims, whether in the mundane, spiritual or moral realm, is in observance of the Code of Life Rasulullah (sallallahu alayh wasallam) has brought to us from Allah Ta'ala. That Code of Success is utterly destroyed by the kufr and fujoor indoctrination to which Muslim children are subjected to in the kufr educational establishments. Success and progress will perpetually elude Muslims as long as they accept that institutions destructive to Imaan and Islamic morals are necessary for our worldly advancement. While the kuffaar will progress even with their immoral and kufr education and systems, Muslims will suffer failure and disgrace by walking in emulation of the kuffaar. This is because Allah Ta'ala has created the Ummah for the Aakhirah, not for this world. Rasulullah (sallallahu alayh wasallam) said:

"Verily, the world has been created for you while you have been created for the Aakhirah."

### USING THE WORLD

The world and its agencies have to be utilized by Muslims solely for their welfare in the Aakhirah. It is haraam for Muslims to use the world and its forces in ways which will lead to disaster in the Aakhirah. Among these ways of spiritual disaster, the most calamitous in our times are the educational institutions of the kuffaar. The emphasis on immorality, kufr and zina which are acceptable ways of life at these establishments, brings in its



# QUESTIONS and ANSWERS

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**Q. My mother-in-law wants my child. The baby is so small, but she insists that I send him to her for a holiday. I cannot do this but my husband insists that I obey his mother's wishes. What right do I have over my own baby? Can I be compelled to send my baby to my mother-in-law?**

**A.** Your mother-in-law has no right over your baby. She can neither demand that you send the baby to her nor has your husband the Islamic right to compel you to part with the child. You have the full right over your baby. It is un-Islamic, cruel and callous for a husband to hurt his wife in this manner merely to satisfy the un-Islamic wish and demand of his mother. In any conflict between a wife's right and a mother's wish, the son should not allow emotion to decide the issue. He must submit to the Shariah. See the article on this subject elsewhere in this issue.

**Q. I gave my baby a name which is a good Islamic name. Everyone has started to call the child by this name, but now, after a few days, my mother-in-law has changed the name. Has a mother-in-law such a right?**

**A.** A mother-in-law has no such right. The name of the baby is the name which you had given it.

**Q. There are 35 fans in our Musjid. At the time of every Namaaz, the Muath-thin puts on 25 fans although there may be only one or two saffs for Zuhr and Asr. I told the Muath-thin to put on only five fans. It is such a waste of money to put on all the fans unnecessarily for every Namaaz. But, neither the Muath-thin nor the trustees are bothered. Please comment.**

**A.** It is not permissible to misuse any of the property belonging to the Musjid. The lights, fans, water, etc. should be used only as and when required. To put on 25 fans when there are only one or two saffs in the Musjid, is undoubtedly a waste of Musjid money and material, which is not permissible.

**Q. Can one marry one's father's mother's brother's daughter?**

**A.** It is permissible to marry her.

**Q. Is it permissible to eat chocolates and sweets in which emulsifiers are used?**

**A.** Emulsifiers which are used in sweets and chocolates are derived from soya beans, ground nuts, cotton seeds and corn oils. It is, therefore, permissible to eat such sweets and chocolates.

**Q. Are sweets and chocolates containing lecithin halaal?**

**A.** Lecithin is an emulsifier which is derived from plant products. The sweets and chocolates are halaal.

**Q. My husband intends to go and live in a Khakaanqah for one year. Is it permissible for him to go for a year without my permission? In his absence I will have to live with my parents. Does he have to pay my maintenance during his absence?**

**A.** It is not permissible for a husband to leave home for such a long period without the happy consent of his wife. Besides, it is not advisable, especially in this age of fitnah and fasaad. At most, he may go for four months. It is incumbent on him to leave sufficient expenses for his wife. He must also make adequate and proper arrangements for her while he is away. There must be some male mahram who will attend to her daily needs during his absence.

**Q. I am engaged and would like to know if the Shariah allows me to speak over the phone with the boy to whom I am engaged?**

**A.** No, it is not permissible. An engagement does not render lawful contact of any kind between man and woman. You

remain a stranger to him just as you were before the engagement. According to the Shariah you are not allowed to communicate with him.

**Q. Before the Nikah is it permissible for the boy's parents to bring a ring, sweetmeats and jewellery?**

**A.** Observance of customs is not permissible. The sweetmeats brought by the boy's party before the nikah are most definitely part of an un-Islamic engagement custom at which even Hijab (Purdah) is not observed among the ghair mahram members of both families. It is, therefore, not permissible to participate in any customary engagement and wedding practices. While there is nothing Islamically wrong in giving and accepting gifts of jewellery, etc., it is wrong and not permissible to make a custom of these gifts. For gifts to be given, there is absolutely no need for customary practices which are not associated with Islam. The main purpose of these customs is pride and show. Provided that the gifts are not accompanied by any un-Islamic custom as the customs in vogue these days, it will be permissible to accept them otherwise not.

**Q. My daughter is engaged to get married to a boy from a distant town. The boy's party intends to bring along an entourage of 100 people, but to cater for such a large party is beyond my means. It will put me to great expense and much difficulty. I will have to acquire a loan in order to host the large number of people who intend coming. I am told that Islamic custom requires me to attend to the large party. Is this correct?**

**A.** You have been misinformed. There is neither any Islamic requirement for a large entourage to accompany the boy nor are you under any Islamic obligation whatsoever to host the unnecessary and wasteful party of holiday-makers. In fact, you should refuse to host the party. Islam discourages such extravagance. It is not permissible for you to obtain a loan for an un-Islamic, extravagant and shaitaani custom of pomp, show and pride. These large wedding entourages are nothing but customs of evil designed by shaitaan to ruin Muslims morally and financially. Tell the boy's party in clear terms that you will not be hosting them. If they persist in their coming, let them find their own accommodation. There are many kuffaar hotels which cater for such un-Islamic gatherings and parties.

**Q. The Maulana here speaks personally over the phone to women who phone him. Sometimes they want to know certain mas'alahs and sometimes they want to explain why their child is not in the madrasah. They will not speak to the Maulana's wife. Is this proper according to the Shariah?**

**A.** It is highly improper. The women should convey their message and requests to the Maulana through his wife. They should not speak personally to him nor should he speak to them. Such communication can lead to fitnah.

**Q. I am aware of the fact that the act of prostrating to the grave of Badsha Peer (a mausoleum in Durban) is Bid'at. What I would like to enquire about is the income one obtains by selling the requirements needed for the acts of worship to be rendered to the inmate of the grave, e.g. ready-cut chadar (sheet), agarbathis, etc.?**

**A.** The Qur'aan Majeed declares: "Do not aid one another in acts of sin and transgression." Among the worst acts of transgression is shirk. Worshipping the

graves is an act of heinous shirk. Aiding in any way in this evil is haraam. The income derived from the sale of items intended for shirk is haraam. There is nothing wrong in selling agarbathis and sheets. But when the sheet has been specially prepared for the execution of the act of grave-worship and when the agarbathis, etc. are intended for use in practices of shirk, and the seller is aware of this fact, then it is not permissible for him to engage in the sale of these items. Such income is not lawful since it has been acquired in violation of Allah's Law.

**Q. A Muslim who shaves his beard is termed a faasiq in the Shariah. What is the ruling for a Muslim who cuts or trims his beard shorter than the required Shar'i length?**

**A.** The length of the beard prescribed by the Shariah is one fist-length. Anyone who cuts or trims his beard shorter than this prescribed length is likewise a faasiq.

**Q. What does the Shariah say about shaving the moustache off completely?**

**A.** It is not permissible to shave the moustache off. The moustache should be clipped or cut with a scissors.

**Q. How was the Janaazah Salaat of Rasulullah (sallallahu alayhi wasallam) performed? Who was the Imaam?**

**A.** There was no Imaam for the Janaazah Salaat of Rasulullah (sallallahu alayhi wasallam). Groups would enter one after the other and every person would recite Takbeer and make dua individually.

**Q. Some brothers when engaged in making dua after Salaat, clasp their hands in such a manner that the palms of both hands touch each other, thus creating a semblance of a Hindu or Christian form of prayer. Is this form of making dua permissible?**

**A.** It is not permissible for two reasons:

1. It is in conflict with the manner shown by Rasulullah (sallallahu alayhi wasallam). When making dua, both hands should be raised in line with the breast. Both hands should be open and touching, not clasped together as you have described. The clasping of hands is contrary to the Sunnah.

2. Both hands touching in the way described in the question resembles a Christian or Hindu at prayer, hence such emulation is haraam for Muslims.

**Q. A certain Muslim Jamaat is contemplating to erect a massive Islamic centre. The complex will cost a few million rands and will comprise of a Musjid, classes for boys, classes for girls, tennis courts, netball courts, volley ball courts, a pool, gymn facilities, a hall, an auditorium, etc. Is it permissible for a Muslim Jamaat to embark on this type of project where a Musjid is to be erected? Is it permissible to contribute towards this project?**

**A.** Following in the footsteps of the kuffaar, Muslims in these days are duped into believing that they are serving Islam by such hybrid structures and projects which the Shariah does not countenance. The huge waste on un-Islamic sporting and recreational facilities is intolerable to Islam. Participation in kuffaar sport is not permissible. The complex is in addition, in violation of Islam's laws of Hijaab. Under no circumstances is it permissible for Muslims to embark on this sinful and extravagant project in emulation of the kuffaar. The shaitaan has deceived the Jamaat into believing that their project is an Islamic centre by inducing them to

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erect a Musjid and a Madrasah as well in the kufr-orientated complex. Indeed, the Musjid is a total misfit in the complex which has all the trappings of the kuffaar and all the arrangements for evil. It is haraam for Muslims to contribute towards the erection of such un-Islamic projects deceptively passed off as Islamic centres. This is no Islamic centre. It is a centre of evil given an Islamic hue with the Musjid building. This is a trick and a snare of shaitaan to further destroy the Imaan and morals of Muslims. Muslims should oppose the Jamaat in this vile project. The community requires a simple Musjid and a simple Madrasah building. The elaborate system of kufr paranphelia introduced in total emulation of the kuffaar is not needed by Muslims. Neither Muslims nor Islam is enhanced by such hybrid structures imitated from the kuffaar. Hadhrat Umar (radhiyallahu anhu) said:

**"We are a nation whom Allah elevated through Islam." Our success, dignity, and honour are to be found in the simple systems and ways of Islam—of the Salf-e-Saaliheen, not in the worldly glitter presented by the kuffaar. The Jamaat should hang its head in shame for its desire to squander in haraam millions of rands of the Muslim community. Such money can be put to better and more constructive use than pouring it down the drain in emulation of the kuffaar. May Allah Ta'ala grant Muslims Deeni understanding so that they recognize the folly and the path of destruction they are following.**

**Q. It is discussed in certain circles that a Mufti purports to have obtained a fatwa from Deoband legalising television. Is it possible for an institution such as Deoband to have issued such a fatwa when even laymen recognize the evil, abomination and immorality depicted on television? Please comment.**

**A.** We are not aware of any such fatwa issued by Darul Uloom Deoband. Assuming that there is in fact such a fatwa, it will be totally unacceptable and rejected. Before we comment in detail, someone should send us a copy of the said fatwa to ascertain what exactly was asked and what has been answered. Meanwhile, do understand, that if all the Darul Ulooms of the world today issue a fatwa legalizing the abomination of television, such fatwa will have no validity in view of its flagrant conflict with the Qur'aan and Sunnah. What is haraam can never be made halaal by any authority. Our case is based on the Proofs of the Shariah. While we are staunch Muqallideen, our Taqleed is the Taqleed of the Aimmah-e-Mujtahideen, not the taqleed of just any Mufti in our day. The fatawa issued in these days will be subjected to a stringent scrutiny in the light of the Shariah. And, do not be surprised if even such an august institution as Darul Uloom Deoband becomes deflected from the Haqq—May Allah forbid! All great institutions had their rise, their decline and their demise. Take for example the famous institution of Al-Azhar. Such a grand institution of Islamic learning is today an institution of baatil. The quality of Ilm and Taqwa which had existed in the early days of Deoband, cannot be expected to be everlasting. Decay is bound to set in all institutions and movements. Consider even the Tablighi Jamaat which is, undoubtedly a Movement of Haqq responsible for having rendered great service to the Deen and the Ummah. But, the signs of decay and deflection are becoming apparent in the Jamaat, as well. May Allah Ta'ala save all movements and institutions of Haqq from the calamity of

decay and deflection from the Haqq. But, these are realities which we have to face up to and accept. We cannot defend baatil, no matter from which quarter it emanates.

**Q. Some people are in the habit of reciting the Qur'aan Shareef and thikr loudly in the Musjid. Their recitation and thikr distract the musallis. Is it permissible to recite Qur'aan and thikr loudly in the Musjid?**

**A.** It is not permissible. It is a grave sin to disturb or distract Musallis in their Salaat. The Shariah clearly prohibits loud recitation in the Musjid when people are engaged in Salaat.

**Q. I have been married 37 years. After this long time I discovered my husband was having an affair with a married Muslim woman who dresses like satan. When I confronted my husband, he assaulted me severely and tried to kill me. I no longer have any love in my heart for my husband. This is how I feel and I cannot help it. Am I sinning in this attitude? I know that a wife who is disobedient to her husband will be deprived of Jannat. But what if the wife is not at fault?**

**A.** While you are not responsible for your natural feeling, you are still responsible for your duties and obligations to your husband. Afterall, you are still his wife even if he has indulged in the affair you are alleging. He had no right to assault you. For his evil actions he will have to answer to Allah Ta'ala. Although the love for your husband has disappeared, you should still continue with your obligations. You are not sinning for the natural feeling of disgust which has been brought about by your husband's evil and haraam deeds. But, you will be sinning if you are disobedient and fail to carry out your marital obligations. You should have Sabr and make dua for the guidance of your husband. Thirty seven years is a long time. What much is there left of life? Think of the rewards and the wonderful life of the Aakhirah. Your patience and obedience here will not go in vain.

**Q. Recently a white Christian lady told me that she is involved in spiritual work. She claims that she speaks to deceased family members and friends and they speak to her through spiritual medium. Please explain how can the kuffaar have contact with the dead?**

**A.** Never be deceived by such queer displays of supposed spiritual powers. The Christian lady in actual fact is in communion with some shaitaani force, not with the dead. Impure shayaateen (jinnaat) appear in human forms—in the form of the deceased relatives and friends—to people who dabble in such satanic activities. The souls of people are either in a place of comfort or an abode of punishment. They cannot be called out of their respective abodes by any person, least of all kuffaar. There are a variety of ways in which such demonstrations are displayed. Hypnotism, mesmerism, sihr (magic) and other shaitaani influences such as aid from impure and kaafir jinnaat are at play in the acts which produce the illusion of contact with the dead. Evil deception and shaitaani influences are the basis for all such queer displays by the kuffaar. Their 'faith-healing' also comes within the purview of shaitaani influence. Do not be awed by such exhibitions nor be deceived. Since people are not aware of the actual hidden causes of these demonstrations, they tend to be awed and become stumped when they observe occurrence which appear to be miraculous. But, those who are not ignorant of the

real causes of these satanic acts, are not duped.

**Q. Modernists advocate that we should acquire our guidance straight from the Qur'aan without resort to intermediaries. Please comment.**

**A.** In this type of kufr advocacy they are able to find leeway for their baatil and kufr. Adherence to Islam in the way in which the Sahaabah had adhered does not admit any free play to the nafs and shaitaan. These modernists following faithfully in the footsteps of the kuffaar and having accepted the kuffaar as their intermediaries for worldly success, are always involved in conspiracies against Islam in order to free their libertine nufos from the transcendental fetters of the Shariah. The nonsense they advocate should be apparent to every sincere Muslim who has belief in Allah and the Aakhirah. Every Muslim can understand that Islam did not come to us without intermediaries. If Allah Ta'ala had intended Islam to come to mankind without intermediaries, He would not have initiated the Institution of Nubuwwah. He would have despatched His guidance directly to people. He would simply have imbued and inspired their minds and hearts with the Truth. But, Divine Wisdom chose the option of intermediaries for the Hidaayah of mankind and jinnkind. The Sahaabah were experts in the Arabic language. But, they too had to learn and understand Islam through an intermediary. They did not acquire guidance straight from the Qur'aan without the agency of an intermediary. After the Sahaabah, great men, authorities in Arabiuc and all other literary fields, did not acquire their guidance straight from the Qur'aan. They sat at the feet of Ustaadhs and obtained their Hidaayah from intermediaries. The Qur'aan has reached us via thousands of intermediaries. Without these intermediaries we would not have had the Qur'aan intact as we have it today. The whole Shariah reached us via intermediaries. From birth to death, everything is by way of intermediaries. It is a great shaitaani deception and a vile plot of the evil one to advocate that guidance is to be obtained straight from the Qur'aan without intermediaries. Those who have fallen victims of this shaitaani conspiracy have done so at the peril of their Imaan. Even Rasulullah (sallallahu alayhi wasallam) acquired the guidance of the Qur'aan—the guidance of Islam—through an intermediary. In spite of the lines of Wahi communication being direct with Allah Ta'ala, He chose to deliver His Wahi through an intermediary, viz. Jibraeel (alayhis salaam). It is the Sunnah of Allah Ta'ala to effect all processes in this mundane realm through the agency of intermediaries. Those who attempt to act unnaturally and deny the validity of this truth will find themselves sprawling at the wayside of kufr when the time for departing from this worldly abode arrives.

**Q. In Makkah and Madinah, women are allowed to go to the Musjids. If it was forbidden, then why do they not prevent women? So why are women prevented from attending the here in South Africa?**

**A.** What they are doing in Makkah and Madina in these days is not necessarily what the Shariah advocates. Many haraam things happen in Saudi Arabia, in Makkah and in Madinah. But, such episodes cannot be cited as a proof of the Shariah. If they

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flout the Laws of Islam in Makkah and Madinah, it will be unreasonable to expect that we too should follow suit. Our direction is decided by the Shariah, not by events in Saudi Arabia.

**Q. If a woman goes to Makkah and Madinah and performs her Salaat in her hotel room, what is the purpose of going there?**

**A.** You must indeed be dim in the mind not to know the purpose for going to these Holy Places. Even if you are so dim, we better explain. The purpose for going to Makkah is to perform Hajj which comprises a number of rituals such as Tawaaf, Wuqoof at Arafat, Saee between Safa and Marwah, etc. The purpose for going to Madinah is to make ziyaarat of Rasulullah (sallallahu alayhi wasallam). For the purpose of making Tawaaf, women will have to go to Musjidul Haraam and for making ziyaarat they will have to go to Musjid-e-Nabawi. Thus, the holy journey is undertaken, not to specifically perform Salaat in the Haramain. The specific purpose for the journey is Hajj and Ziyaarat.

**Q. If a woman is not allowed to go to the Musjid, how can she go there to perform Tawaaf?**

**A.** Tawaaf cannot be performed outside the Musjid since the Ka'bah is located inside the Musjid. But, Salaat can be performed outside the Musjid. She can go to the Musjidul Haraam to perform Tawaaf because the Shariah allows her and she cannot go to the Musjid for Salaat because the Shariat prohibits her. One's fancies and stupid opinions should be cast aside in Deeni matters.

**Q. Can women learn to drive cars?**

**A.** Women should not drive cars. In so doing, the Shariah's laws of Hijaab are violated. They have to come into contact with kuffaar male instructors and traffic officers and examiners. Such contact with males is haraam. Driving for women is un-Islamic and negatory of their modesty and in conflict with the Qur'aanic command to remain indoors. Their modesty is corroded and they become audacious. In short, it is not permissible for them to drive.

**Q. Is it permissible for a Muslim male instructor to teach Muslim women to drive?**

**A.** It is haraam,

**Q. Sihr (magic) was perpetrated against a person. As a result of this sihr the man did some un-Islamic things and committed even acts of kufr. This man has died. What is his position now?**

**A.** His position is known to only Allah Ta'ala. However, a man under the spell of sihr is like an insane person who is not responsible for his actions.

**Q. Marriage proposals for the second and third daughters are usually refused on account of the eldest daughter not having yet married. This system is leading to problems. In many homes all the daughters have to wait a considerable time for further proposals because of their parents' refusal to entertain proposals if the first daughter has not yet been married. Please comment.**

**Q.** While this system may have some merits, in this age it does not appear to be good. It is affecting the chances of the younger daughters in the home. Parents should not summarily reject proposals for their younger daughters solely because the eldest daughter has not received any proposals. Times are bad and difficult. There is much fitnah prevailing. If the proposal is from a boy of good character and Deeni background and the match is right, it should not be turned down. This

is our opinion and advice. It is not any Shar'i law or fatwa binding on anyone.

**Q. Recently in a Musjid in your city of Port Elizabeth, the people in charge refused that the nikah of the son of a prominent member of the House of Representatives to be performed in the Musjid because many non-Muslim friends had also been invited to attend the nikah in the Musjid. What is the Shariah's view in this matter?**

**A.** The mutawallis of the Musjid were fully justified in the action they took. There was no objection to the Nikah being performed in the Musjid. The objection was because of the invitation extended to non-Muslims to enter the Musjid. Even a Muslim is not permitted to enter the Musjid without wudhu. What then should our reaction be when a drove of non-Muslims in the state of janaabat enter and squat inside the Musjid? The Qur'aan describes the kuffaar as Najis. Spiritual and physical najaasat and khubth are always attached to non-Muslims. We cannot be expected to allow such people inside the Musjid. The Muslim concerned should have displayed better discretion and should have had in mind the sanctity of the Musjid more than his political friends. If the desire was so much to invite the non-Muslims, then the nikah could just as well have been performed in the hall where the un-Islamic reception was to take place. After all, it would have been more comfortable for the non-Muslims and more in line with their tastes and styles. We cannot and will not allow the Musjid's sanctity to be violated by the entry of people who are in the state of janaabat, whether they happen to be Muslim or non-Muslim. And, it does not matter who the people may be. Allah's Shariah is foremost and absolute in its demands.

**Q. What is the position of the Salaat of a man who has been in a coma for many days? How does he perform qadha of the Salaat after regaining consciousness?**

**A.** Since his state of unconsciousness lasted for more than five Salaat, he does not have to perform qadha of the Salaat. He is absolved of the Salaat. Salaat missed because of unconsciousness will only be made qadha if the state of unconsciousness was less than five Salaat.

**Q. Is it permissible to buy unclaimed goods at an auction sale?**

**A.** If the unclaimed goods are auctioned at a government agency, it will be permissible to purchase the goods otherwise not.

**Q. Is it permissible to give ghusl to a person who had committed suicide and should his Janaazah Salaat be performed?**

**A.** It is incumbent to give him ghusl and to perform his Janaazah Salaat.

**Q. If a person who was attacked died after having remained in a coma for a few days, will he be described as shaheed (martyr)?**

**A.** Any person who is unjustly killed will be a shaheed. However, in view of the person having been in a coma for a few days before his death, he will not be regarded as a shaheed in terms of the Shariah's laws applicable to martyrs here on earth, i.e. he will be given ghusl and kafan as usual. However, in so far as the Akhirah is concerned, he will be a shaheed.

**Q. Some Imaams when making the Salaam at the end of Salaat, add 'Wabaraka tuhu' to the Salaam of the right side. The left Salaam is made as usual. Is this correct?**

**A.** This is correct according to a valid opinion of the Shaafi Math-hab. According

to this Shaafi opinion it is Sunnat to add Wabarakatuhu after the right Salaam.

**Q. In our home we have a practice of making dua together after meals. One person recites the dua aloud while the others, with hands raised, say 'aameen' every now and again. Is this form of dua a Sunnat?**

**A.** This form of making dua is bid'ah. It is an innovation which should be abandoned. It is not permissible to make dua in this way. Rasulullah (sallallahu alayhi wasallam) also had meals and so did the Sahaabah. They all made dua after meals, but not in the form described by you. Each one should recite the Masnoon dua silently without raising the hands after meals.

**Q. A man requires a urinary catheter and a bag to be inserted. These will remain on him until his operation is performed. How does he perform Salaat with the impurity on him?**

**A.** Even with the impurity on him, he has to perform Salaat. In this case, the condition of tahaarat (purity) in so far as the bag is concerned is waived. Salaat will remain obligatory on him.

**Q. A Muslim grocer has imported gelatine from Pakistan. He advertises the gelatine as halaal since it comes from a Muslim country. Can we regard this gelatine as halaal?**

**A.** No. The gelatine cannot be regarded as halaal. There is not sufficient proof to proclaim the gelatine halaal.

**Q. We are followers of the Shaafi Math-hab. What should we do with redundant items of the Musjid?**

**A.** If there is no longer any use for any items of the Musjid, these should be sold and the money utilized for the Musjid's expenses or for buying other useful items for the Musjid. This is according to both the Shaafi and Hanafi Math-habs.

**Q. An importer opens a Letter of Credit. The bankers obtain a certain percentage as a deposit on the value of the Letter of Credit and the importer becomes eligible to a certain percentage of interest until the time of arrival of the goods. What should a Muslim do with such interest?**

**A.** The interest should be given away to the poor without making a niyyat of thawaab.

**Q. Is it permissible to have a hair implantation if one is getting bald? Artificial hair is pushed or tied or sewn to the scalp.**

**A.** Rasulullah (sallallahu alayhi wasallam) forbade the use of even black dye to conceal greying hairs. In view of the deception involved, it is not permissible to have a hair implantation. The deception of hair implantation is greater than the deception of using black dye to conceal white hairs.

**Q. Can one work as a tax auditor for the Receiver of Revenue?**

**A.** According to Islam, the department of taxes is a n agency of zulm (injustice and oppression) which extorts money from people. It is, therefore, not permissible to work for an agency of zulm.

**Q. A man died and left the following heirs: mother, father, wife and two daughters. How will his estate have to be divided among these heirs?**

**A.** The estate will be divided into twenty seven equal shares which will be distributed as follows:

Mother four shares, father four shares, wife three shares and each daughter eight shares.

**Q. I am in prison here in the US. The prison administration has allowed us to**



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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have Juma' Salaat and has also provided music. Can we have Juma' with music?

**A.** Music is haraam. It is not permissible for Muslims to indulge in music at any time whatever. To perform an act of Ibaadat with the accompaniment of music is extremely abominable. It is a major sin of an exceptionally grave degree. Furthermore, Juma' Salaat in prison is not valid. On Fridays, prisoners should perform Zuhri Salaat individually, not with Jamaat.

**Q.** Recently a very senior member of the Tablighi Jamaat, in his lecture in a Musjid in Johannesburg, claimed that even if the Ulama are involved in teaching Hadith Kitaabs, etc., their entire life, they will be going to Jahannum if they do not come out in the Path of Allah. This statement came as a shock to many people who feel that the lecturer has over-stepped the limits of the Shariah by having made such a grave statement. Please comment.

**A.** The poor lecturer is dwelling in deception—a deception into which he has been drawn by shaitaan. This type of deception is known as Talbeesul Iblees. Shaitaan succeeds in his scheme of deflecting even sincere and good people from the Straight Road which their Deeni Elders have chalked out for them. The lecturer must surely be an ignoramus even though he may be a sincere Jamaat worker toiling sincerely in the Path of Allah. But, the combination of ignorance and enthusiasm produces a dangerous spiritual malady with far-reaching consequences. It is for this reason that this ignorant lecturer transgressed the limits of the Shariah so shockingly by arrogating to himself one of the prerogatives of Allah Ta'ala, viz., to assign people to Jahannum. The ignorance of this muballigh, spurred on by his enthusiasm for his work blurred his intelligence so much that he did not realize that it was time for him to place the reins on his slanderous tongue when shaitaan overwhelmed his intelligence and induced him to blurt out his statement of notriety. It is this type of jaahil muballigh who goes around blackening the name of the Tablighi Jamaat. When this type of evil 'ghulu' (baatil extremism) sets into a movement, it opens up the way for the deflection and demise of the goodness on which the movement of Haqq was raised. This lecturer is quite obviously ignorant of the meaning of Tabligh and the Path of Allah. He obviously confines Tabligh to the restricted methods of the Tablighi Jamaat. It is in this pitfall which many Jamaat workers fall and stray from the Haqq and the Straight Road of true Tabligh.

**Q.** How should Muslims react in the new political situation which is developing in the country? It appears as if Muslims are caught in between opposing political camps. Many Muslims are apprehensive of developments in the country. As Muslims, what should we do?

**A.** As Muslims, you should do what Islam wants you to do. Muslims have drifted from Islam and have appointed as their leaders kuffaar who are the enemies of Allah and the enemies of Islam. Muslims have discarded and abandoned the requirements of their Imaan, hence they find themselves in a state of fear and confusion. It is so simple to understand that Islam is a Road by itself leading to a Goal widely divergent from the paths and conceptions of all other groups, communities and cultures. Muslims have failed to understand that there is no room for compromise with baatil in Islam. They are blind to the fact that their salvation in

this world as well as in the Akhirah is confined to the Shariah. The solution for all our problems, anxieties and fears is simply Inaabat Il-lallaah—to turn towards Allah Ta'ala. This Inaabat means total submission to all departments of Islamic life. Islam in all its aspects must be introduced into the daily life of Muslims. This implies a great many things. Our entire westernized and kufr form of life will have to be revolutionized. The Sunnah—i.e. the type of Sunnah expounded by the Sahaabah—must be introduced into our lives. This will be adequate. Allah Ta'ala will then do the rest for us. There is no need for Muslims to curry favour with any political party or organization. There is no need for Muslims to fear any threat from whichever quarter it may emanate as long as they endeavour to live as Muslims. There is no need for Muslims to seek refuge under the wing of any non-Muslim organization. All the anxiety, uncertainty and fear which Muslims have is because they have ejected the fear of Allah from their hearts, hence Allah Ta'ala has implanted the fear of the kuffaar into their hearts. With the degree of moral and spiritual corruption in us, we cannot expect Divine Aid. The solution is only to submit to Allah Ta'ala and to abandon all other directions. But, it does not appear as if Muslims in this age will understand this message. They will continue down the slippery path into the abyss of destruction. May Allah Ta'ala have mercy on this Ummah which once was the beacon of guidance for mankind, but which lay today sprawled in the pits of corruption, degeneration and disgrace.

**Q.** A person who claims to be involved in Tariqat and Haqiqat says that the saints attain such high spiritual levels at which stage they are no longer required to perform Salaat and fast. Is this true?

**A.** This agent of shaitaan knowingly or unknowingly is out to ensnare people into kufr. When even Rasulullah (sallallahu alayhi wasallam) had to perform Salaat and fast right to the end of his life, how can these obligatory acts of Ibaadat be waived for the saints. Undoubtedly, the world abounds with dagga-smoking 'bawas' and peers of deception who defraud people of their wealth under guise of Tasawwuf/Tareeqat. The man who spoke to you is a complete jaahil or a crook and a deceit. Beware of falling into his satanic trap. The ahkaam of Islam will apply to every person irrespective of his stages of spiritual elevation. As long as there remains sanity and life in the Muslim, he is bound to follow the laws of the Shariah. He is never absolved thereof.

**Q.** After the initial Wahi to Rasulullah (sallallahu alayhi wasallam), there followed a period in which the revelation was suspended. In this period Rasulullah (sallallahu alayhi wasallam) was overcome with despondency. It is said that an angel would appear to him during this period. If this is correct, who was the angel and what was his mission?

**A.** The angel was Hadhrat Israfeel (alayhis salaam). His mission was to console and encourage Rasulullah (sallallahu alayhi wasallam).

**Q.** Is it permissible for a Muslim to work as a policeman in a non-Muslim state?

**A.** Even in the Muslim states of today, it is not permissible to be a policeman. A policeman has to enforce laws. He has to give evidence in courts against people whom he had arrested. The laws which he will have to enforce are man-made laws

mostly in violation of Allah's laws. It is not possible for a Muslim to enforce kufr laws and at the same time submit to the Shar'i laws of Allah Ta'ala. In his capacity as an agency of zulm of the un-Islamic state, he has to enforce injustice and oppression. His evidence and testimony will secure the conviction and imprisonment and punishment of people who may be innocent in terms of Shar'i law. A man may have committed a crime, but on account of the lack of Shar'i evidence he cannot be convicted and punished. But in the kufr system, the police have no option but to enforce the laws of the country. It is, therefore, not permissible for Muslims to work as policemen or members of any law-enforcing agency of any worldly government, be it a Muslim government or a non-Muslim government.

**Q.** A man's voice sexually arouses his wife even while the two are performing Salaat in Jamaat. Please advise on this situation.

**A.** Generally, it is the other way round. Anyhow, if this is the case, then his wife should perform her Salaat alone, not in Jamaat with him.

**Q.** When performing qadha of Maghrib, Fajr and Isha should the qiraa't be recited audibly?

**A.** It is not necessary to recite audibly. In fact, if the qadha is made in a public place, it will not be permissible to recite the qiraa't audibly as this would be tantamount to advertising one's sins. Qadha Salaat should be concealed not publicized. Although it is permissible to perform qadha Salaat after Asr and after Fajr, one should not do so in a Musjid.

**Q.** Here in Zimbabwe a certain shaikh claims that it is not permissible to recite Qur'aan on behalf of the dead. The thawaab of tilaawat cannot be bestowed to the deceased according to this shaikh. Is this right?

**A.** No it is not. Tilaawat of the Qur'aan may and should be recited for the Isaal-e-thawaab of the mayyit. The deceased derives tremendous goodness when the Qur'aan is recited and the thawaab despatched to him/her. This new idea of the shaikh is in conflict with the fourteen century practice of the Ummah.

**Q.** While performing Salaat if the time expires, should the Salaat be repeated?

**A.** Only Fajr Salaat should be repeated if the time expires while it is being performed. The other four Salaat will be valid.

**Q.** If Surah Faatihah is recited twice in a raka't, will Sajdah Sahw be necessary?

**A.** If Surah Faatihah is recited twice in any one of the first two raka'ts of Fardh Salaat, or in any raka't of Sunnat, Witr or Nafil Salaat, then Sajdah Sahw becomes incumbent.

**Q.** What is the position of one's Fardh Salaat in Musjidul Haraam where nowadays women also stand at times in line (in the same saff) as the men or even in the saff ahead of men? According to the Shar'i rule, the Salaat of the muqtadis in such cases is not valid. Please comment.

**A.** Although this is the rule of the Shariah, nevertheless, the Salaat performed in the Haramain Shareefain will be valid because the Imaams over there do not make niyyat of Imaamate for the women. The Salaat would have been invalid if the Imaam makes niyyat of Imaamate for the women as well.

# PLIGHT OF WOMAN

(By M.H.Jamaluddeen of Australia)

A sociologist will say that women were first lured into employment by wealthy men of lust for sexual exploitation. Basically, it is still the motivating factor for employing young girls in certain establishments. Many reports of sexual harassment by employers and male staff appear in the media every now and again.

Referring to such conditions for employment as "No sex, no job" and "No sex no promotion", one feminine writer remarks:

"It is slavery of women and blackmail and a refined way of playing the game with women as that in the field of prostitution."

The writer, in her book, "WOMAN AND ISLAMIC LAW", states:

"The indignity and humiliation heaped on woman today in the name of individuality is sickening and worse than Satan's scheme could possibly be. Woman is patiently brainwashed and taught that her personality and identity can be preserved and enriched only by flying out of the house into the outdoor world, and the greatest impediment in this 'stepping out' is the fulfilment of her duties termed as 'drudgery' at home. Yes, the catchword to fool her is "Out of the house". Why is she told that personality development and individuality lie outside only and not elsewhere? The answer is obvious, plain as the day. To bring her out and expose her to abuse and misuse her is the aim of the male-dominated, modernist merry-go-around. One wonders how she can preserve or enhance her personality by toiling in subordinate positions in offices and by being put on display at shops; by making tea for the boss; by serving food in planes and hotels; by attending personally to male patients in hospitals; by noting that which man dictates; by dressing as he wishes; by attending to his phone-calls; by being a flower-pot or door mat in his office!"

## DEGRADED

The modern woman is humiliated, enslaved, degraded and de-humanized. The author, in his book, IDEAL WOMAN, says: "This industrial age has turned woman into a piece of merchandise. No advertisement is eye-catching unless it has a woman's body in it, exposed in various degress of nudity. Films and television are a flop unless they have sex appeal and plenty of it. Magazines and books flourish on the lustful desire of man by providing a lot of erotic material in written word and printed photos. Hotels and restaurants in bygone days used to boast of their excellent

food and superb service. Now they arrange dances and striptease performances to satisfy their customers. Commercial firms expressly request that their receptionists must have a presentable appearance. Even in political life a modest wife is considered a liability."

As a consequence of this trend, there is an unemployment crisis everywhere and women are fast replacing men as the bread-winners of the families. This reversal role is not countenanced by Islam.

## HER TWIN ROLE

The twin role of woman as a housewife and a working slave is a strange concept repugnant to the noble principles of Islam. Her joining the rat race for employment has put her safety, chastity and natural modesty in a state of danger. Her entry into the sphere of employment is like the entry of a sheep into a den of wolves. She has to work in a libido-charged atmosphere.

Today's working environment is corrupted by an abundance of athiests, polythiests, homosexuals, sodomites, casanovas and profligates. Everyone with a darkened soul is a potential molester (a shaitaan) awaiting the time and opportunity to pounce on her unawares. About such situations, Rasulullah (sallallahu alayhi wasallam) said:

"When a woman emerges (from the precincts of the home) shaitaan lies in ambush for her."

## SHAITAANI PLOYS

Is she then not aware that Shaitaan is the third one present in any meeting of male and female? Is she not aware that Shaitaan courses in the veins of humans just as blood flows therein? She fails to realize that she cannot ward off the vile strategems, subtle insinuations and sudden onslaughts of the Evil one when she has cast off all the armoury of protection bestowed to her by Islam?

How can she escape the sin of stirring passion and lust in men when Rasulullah (sallallahu alayhi wasallam) has said:

"Woman comes in the form of shaitaan and withdraws in the form of shaitaan."

By destroying Islamic Hijaab and presenting herself as mere chattel before libertines suffering from the perversion of lust, she has exposed herself to the gravest of dangers which threatens to annihilate everything noble in her.

The devil and his progeny are

always on the lookout for opportunities to build citadels of bestial love and lust for the intermingling sexes. They indicate the path of sexual deviation. They promote clandestine affairs, wooing, dating and amorous adventures—all immoral and haraam acts which are in total negation of the moral code of Islam. By means of such clandestine and illicit activities, the crowning achievement of shaitaan is to drive a wedge in marital relationship. He succeeds in separating the wife from the husband with all the resultant heart-rending consequences.

## DISBELIEF

To encourage women to leave the home precincts and intermingle with men, is tantamount to disbelief. Maulana Yusuf Islahi says in his book, EVERYDAY FIQH: "To look upon the restrictions of the Shariah as a hindrance to one's advancement in life, desiring the ladies of the house to take up places side by side with men in every sphere of life, and to encourage them to mix freely with males and develop friendly relations with them in the name of progress and enlightenment amounts to disbelief."

## IMMORALITY

The pill gave a boost to immorality. It presented to women the option of deciding certain central issues of life. Illicit love-making and fornication are decided on the strength of the pill. Deformed children, abortions, minor and major side-effects are the harmful and sinful results of pill-taking. The author in his book, IDEAL WOMAN IN ISLAM, says:

".....birth control movement has undermined the morals of people. Sexual intercourse has become only a pleasure-giving activity without responsibility and the result is broken homes and an alarming rise in adultery."

According to a US population report, out of 54 million abortions performed annually, 20 million are said to be 'illegal' (as if abortion or infanticide could ever be legal). These abortions result in 100,000 maternal deaths.

## HER DIGNITY

It is only Islam that gave woman her dignity. Every woman should be immensely indebted to Islam for freeing her from the fetters of thralldom and misery and for the rights, respect and honour bestowed to her. In contrast, other cultures only heaped malediction on her and treated her as mere chattel.

(Condensed from an article by M.H.Jamaldeen of Australia)

# WOMAN IN ISLAM

Writing in 'Al-Mizaan', a pamphlet issued by the Muslim Students Association of South Africa, a modernist female, in the context of the rights of women, laments:

"Its sometimes the orthodox that tend to cling to the past and advocate the place of women is within the parameters of the home. This lacks originality."

Such views are not surprising when taking into consideration the prolonged exposure to kufr indoctrination and western libertinism to which modernist Muslims are being subjected to in the liberal and libertine atmosphere and environment of kufr educational establishments.

The one who holds such views as has been propounded by the modernist female could perhaps be forgiven and let off the hook of irtidaad as he/she cannot be expected to know what the Qur'aan says about the parameters of female activity and movement. Since kufr is a grave issue, the Islamic instruction is to seek out technical loopholes to save the skin of the propounder of kufr from the proclamation of kufr although such technical safeguards will not avail the kaafir in the Court of Allah Azza Wa jal when all veils will be drawn and all reality be manifest.

The technicality which perhaps saves the entertainer of the kufr view published in 'Al-Mizaan' is the fact that the modernist female either knowingly or ignorantly attributes the advocacy of woman's parameters to the Ulama while in actual fact these parameters are explicitly ordained in the Qur'aan Shareef. and the Ahaadith-e-Mutawaataarah, denial of which is undoubtedly kufr which expels one from the parameters of Islam.

## THE PARAMATERS

The Qur'aan declares:

"Remain within your homes and make not a display (of yourselves) like the exhibition (of immoral women) of former times of ignorance."

(Surah Ahzaab)

Besides the explicit decree of the Qur'aan, the authentic Ahadith are replete with narrations defining the home parameters of women. The proofs of Islam in this regard are in such abundance and with such clarity that only an ignoramus or a mind depraved by kufr will refuse to accept that Allah's Law has assigned women within the parameters of the home and has vehemently proscribed their

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## KUFR EDUCATION

The systematic destruction of Muslim society is wrought through the educational system of the kuffaar. Even the vernacular and religious schools of Muslims are nowadays based on the systems of the kuffaar. The same baneful and deleterious results are therefore produced.

The vile system begins with the play-group, nursery and kindergarten schools and then through primary, and secondary schools, colleges and universities. These institutions, Islamically speaking, produce only educated idiots, athiests, fussaag, fujjaar and the creators of fitnah and mischief. They wallow in moral filth, falsehood, deceit and immorality, but a myopic and an aberrant society such as ours, drowned in the emulation of the kuffaar, mistakenly deifies them.

These modern juhhaal have disfigured Islam, flagrantly violated the Shariah and worship western culture, utterly unconcerned of the Deen and Akhirah.. The author of IDEAL WOMAN IN ISLAM, says:

"We are witnessing the disastrous consequences in the west where it is hard to find a chaste couple at the time of marriage. This is the culture and civilization of the West which Muslims, men and women, are foolishly trying to imitate to their utter ruin. The Muslim intelligentsia has been captivated by the rapid advancement of the West in science and technology. But Friends! It is wrong to calculate human progress in terms of census charts and large commercial and industrial cities....The progress of humanity is to be seen from the moral conduct and character of men."

(By M.H.Jamaldeen of Australia)

## IMPURITIES

Rasulullah (sallallahu alayhi wasallam) said: **"Allah has not created the cure of my Ummah in substances which have been made haraam for it."**

Islam is purity. Allah loves purity. Impurity and kufr are abominations which are detested by Islam. Najaasat and Kufr are the substances and the media through which the shayaateen operate.

Since najaasat is an attribute of kufr, we find the kuffaar medical establishment always displaying inclinations towards filth and haraam substances in their research programmes. In spite of the world having innumerable pure substances on which research could be effected, the kuffar desire is to concentrate on filth and haraam. Blood, alcohol, pig-blood, dog tissue, dead human bodies, faeces and many other impure items are considered vital ingredients in the research programmes of the kuffar medical establishment.

Muslims deficient in Imaan and entirely lacking in Islamic practice have lost their intellectual capability. They are, consequently, incapable of independent research and progressive thinking. Their entire mental process is hitched to kufr-thinking. They are compelled to dance to the tune of their kuffaar masters who have succeeded to enwrap their brains in satanic cocoons. They, therefore, cannot comprehend the lessons given in the Ahjadith of Rasulullah (sallallahu alayhi wasallam). While the pronouncements of the kuffaar medical establishment are the holy writ for them,

## OBEDIENCE TO PARENTS AND THE RIGHTS OF OTHERS

Undoubtedly, obedience to parents is of vital concern and importance to Muslims. Disobedience to parents brings in its wake the curse and wrath of Allah Ta'ala. Such disobedience is fraught with many calamities, both spiritual and physical, in this world and in the Akhirah. The Qur'aan and the Ahadith place the greatest of emphasis on kindness and obedience to parents. But, despite this vital importance, obedience to parents also has its limits, operating within the confines of the Shariah.

On account of the emphasis which the Shariah gives to obedience to parents, many husbands find themselves in a quandary when they are caught in a conflict between the rights of their wives and the wishes of their parents. Having heard of only the importance of the parents' rights, some husbands ignore the rights of their spouses and even transgress further by abusing their wives and inflicting on them a variety of injustices when they (wives) demand fulfilment of their rights. Such action by husbands is not countenanced by the Shariah. The Shariah does not demand the fulfilment of parents' wishes when such wishes lead to the suppression of the rights of others. In any conflict between the rights of the wife and the wishes of the mother-in-law, the husband should apply the law of the Shariah and not an attitude of exaggerated obedience to parents, which the Shariah does not permit.

### UPHOLDING THE WIFE'S RIGHTS

Islam does exhort wives to adopt patience in the matter of their rights. They should, as far as possible, not attempt to create a rift in the family by unnecessary demands for the fulfilment of their rights. However, when a wife does demand her rights, it becomes an incumbent duty on the husband to fulfil such rights. For instance, the Shariah has granted her the right of separate living quarters. neither the husband, nor her mother-in-law has the right to deprive her of this right. It is a Waajib right which the husband has to fulfil. Should his mother desire her son to refuse this right of his wife, he will have no option but to ignore this unlawful desire of his mother and fulfil the right of his wife.

Many mothers-in-law behave as slave-drivers. They expect their daughters-in-law to move at their beck and call. They are expected to labour for a profusion of guests, relatives and friends. Some daughters-in-law are expected to toil from morning till night, almost daily, preparing sumptuous dishes for many persons. In addition they are expected to assist in their husbands' shops. A daughter-in-law is not obliged to render all these duties unjustly imposed on her. While she will and should care for her in-laws out of love for her husband, she cannot be expected to be a servant or worse than a servant of her mother-in-law. A husband is not acting correctly if he pressurizes his wife to submit to the uncalled for impositions of his mother. He will be guilty of violating his wife's rights and for this he will have to answer on the Day of Qiyaamah.

### IGNORING THE WIFE'S RIGHTS

When the husband chooses to ignore the rights of his wife, he opens the road for fitnah, misery and the possible breakdown of his marriage. Much of the unhappiness prevailing in many homes is the result of violating the wife's rights. When later the marriage breaks down, both will shed tears of regret which will be of no avail. It is, therefore, essential to observe the limits prescribed by the Shariah. All duties should be executed within the confines of the Shariah. An obedience to parents which countenances violation of the rights of the wife or of any other person is not a virtue. Such obedience is sinful and fraught with dire consequences. Husbands should remember that Rasulullah (sallallahu alayhi wasallam) has warned them about the Amaanat of wives. They have been made lawful to men on the Name of Allah Ta'ala. Abusing this Amaanat will bring down the Wrath of Allah Ta'ala. Some people labour under the impression that injustice to the wife is not accountable. When people go for Hajj, they usually search out those whom they had hurt and treated unjustly. They seek their pardon. But, it never occurs to a husband that he has likewise to apologise to his wife and make amends for any wrongs and injustices which he had perpetrated against her. Just as he will be answerable to Allah Ta'ala for the injustices he commits against others, so too, will he have to answer in the Divine Court for his excesses and abuses which he had perpetrated against his wife with impunity and without any pangs of conscience.

## THE HUSBAND'S DUTY

Kindness to the wife and the fulfilment of her Huqooq (Rights) should not be misconstrued to mean obedience to the wife and the fulfilment of all her desires, even if these are in conflict with the Shariah and morally harmful. The husband is the shepherd and the ruler of his family. He is answerable to Allah Ta'ala for the conduct of his family.

It is the incumbent duty of the husband to steer the lives of his wife and children along the Path of the Deen. The Qur'aan commands the husband:

**"O Believers! Save yourselves and your families from the Fire."**

By the implementation of the Deen can the husband save himself and his family from the everlasting perdition of the Fire. He is not absolved of his duties by merely tending to her rights of love, home, food and garments. Among the Waajib Huqooq which a wife has over her husband is the imparting of necessary Islamic education and moral training,

should she be lacking in this field. His Qur'aanic role as the ruler of the house is not confined to physical needs. Just as he has to attend and care for the physical needs of his family, so too, in fact to a greater degree, does he have to attend to their spiritual and moral needs. He cannot shrug off this important and Waajib duty by saying and believing that his wife refuses to listen to him. He is under Shar'i compulsion to introduce ways, means and stratagems to induce her to conform to the demands of Islam. In the pursuit of this Waajib Goal, the Qur'aan permits the husband to punish her with light beating if all other ways of intelligence and civilization fail to reform her. Nowadays, husbands grossly neglect their duties to their families in the spiritual, educational and moral spheres. In consequence they lose their children who turn out to be moral deviates, far from the Path of Allah. They destroy the lives of their families by such neglect.



# THIKRULLĀH ~ THE GOAL

Since the actual purpose for which Allah Ta'ala has created man is **Thikrullaah** (the Remembrance of Allah), there is no activity or venture of a Muslim which has any hope of succeeding if it be devoid of Thikrullaah. That is, the Mu'min who undertakes a venture will face failure if Allah's Remembrance does not enjoy priority in his life at all times.

Every activity of man on earth is for the sake of perpetuating Thikrullaah. Jihaad too, has been ordained to established Thikrullaah. While Jihaad is the means, Thikrullaah is the Goal. Similarly, while Tabligh is the means, Thikrullaah is the Goal. The goal is not Jihaad or Tabligh, hence the modus operandi of the means can differ and change with the times. But, the Goal never changes.

While the pivot of all ventures of the Mu'mineen is Thikrullaah, the indispensable requirement for the successful accomplishment of the venture is **Deeni Knowledge**. Minus such Ilm (Knowledge), the Muslim's activity is doomed to failure. Correct discharge of any activity is dependent on Knowledge. It is not possible to gain the Pleasure of Allah Ta'ala by rendering a duty in a haphazard manner and in conflict with His Laws.

## TABLIGH

Although there is much emphasis nowadays on Tabligh and inspite of intensive and extensive efforts in this direction, both the Rooh (Thikrullah) of Tabligh and its life-blood (Deeni Knowledge) are lacking. In view of this serious deficiency, there has resulted a reversal of roles. Tabligh which is merely the means for the attainment of the Goal, has come to be regarded as the goal itself, while Thikrullaah, the Goal, is considered to be a mere aid for Tabligh. Tabligh has, therefore, become a lifeless body. With its wide ramifications and activities spread far and wide, the impression of success is conveyed. Muballigheen measure their progress by the standards of numbers and activities and gatherings (Ijtima-aat). But, in reality, the movement is fast becoming like a bloated body without soul. This is because, Thikrullaah has been retained merely in name while the pursuit of Deeni knowledge has been largely abandoned. In fact, it appears that some sort of revulsion is being created for Ilm-e-Deen among the ranks of the Muballigheen hence we observe a growing detestation for those Ulama-e-Haqq who are not physically associated with the special medium of Tabligh of the popular Tablighi Jamaat. This attitude does not augur well for the Tablighi Jamaat.

## SLIDING FROM THE TRACKS

It has become imperative for well-wishers and sympathizers of the Tablighi Movement to draw the attention of its elders to certain deviations which have crept into the ranks of the Jamaat. If these deviations are not arrested, the Jamaat will soon be finding itself sliding from the Tracks of Seeraatul Mustaqeem. It is essential for the Ummah that the Jamaat which is undoubtedly a Movement of Haqq, does not get deflected from the course its venerable Elders and Founders have chalked out for it. Extremism and abandonment of principles are sure signs of decay. Lest, we be misunderstood and accused of having adopted an anti-Tabligh Jamaat stand, it will be appropriate to

draw the attention of Jamaat workers to the Naseehat and admonition which senior and holy members of the Jamaat had offered when they detected the deflection in the ranks of the Jamaat. In this regard, it is best to reproduce in entirety the booklet, **TABLIGHI JAMAAT AND THIKRULLĀH** written by one of the Jamaat's staunchest supporters and workers, Sufi Muhammad Iqbal of Madinah Munawwarah. Insha'Allah, the booklet shall be reproduced in the Majlis in two or three instalments.

The reproduction of Sufi Muhammad Iqbal's booklet is further necessitated by a recent unhealthy trend with which some Jamaat workers have become infected. It is being alleged by these workers that the system of the Khanqaah has become redundant and that in the present day, Tabligh is confined to the ranks and methods of the Tablighi Jamaat. All other efforts of Tabligh which are not associated with the Tablighi Jamaat are either decried or frowned on and dismissed as superfluous or of no benefit. Such attitudes will prove destructive for the good work of the Tablighi Jamaat. It is now essential that Jamaat workers do some soul-searching and remedy the ills which have set in.

## PART ONE

# TABLIGHI JAMAT AND ZIKRULLĀH

## INTRODUCTION

A sincere worker of the Tablighi Jamaat wrote that Tabligh work has been banned in his country. Now that he considered himself free, due to the ban, he sought some Thikr prescription to utilize his free time.

The following pages are a reply by Sufi Muhammad Iqbal Sahib, written in compliance with the wishes of his Shaikh, Hazrat Shaikhul Hadith Maulana Muhammad Zakariya Sahib. Sufi Muhammad Iqbal has himself been involved with Tablighi work for the last forty years, and is an eminent Khalifah of Hazrat Shaikh Zakariya Sahib, and a close companion and servant. His reply is followed by a commentary by Maulana Abdul Hafeez Sahib. The Maulana is a Saudi national and an eminent Tablighi worker, and also a Khalifah of Hazrat Shaikh. The commentary is followed by an Appendix which includes a dream of a Tablighi worker and its interpretation by Hazrat Shaikhul Hadith Maulana Muhammad Zakariyya. The dream affirms the existence of the deficiency in Thikr as discussed in Sufi Iqbal's reply. The other letter in the Appendix is Hazrat Shaikh's advice to a friend regarding Tabligh work.

The translation of the Urdu booklet was done in Madinah Munawwarah.

## REPLY OF SUFI MUHAMMAD IQBAL

My Respected Brother,

I have received your kind letter, the contents of which have overwhelmed me. In the light of your religious sentiments, I am compelled to pen down my thoughts in detail.

On receipt of your previous letter asking me to prescribe Thikr, I had asked you to consult Maulana Saeed Ahmad Khan (Khalifah of Hazrat Shaikhul

# IBRAHIM'S GAIN

One day, Hadhrat Ibrahim Adham, the one time king of Balkh who had renounced his kingdom, donned the garments of the Sufiyah and set out into the wilderness in search of the Pleasure of Allah Ta'ala, was sitting on the river bank sewing his tattered shawl. A nobleman from the palace passing by, recognized the former king and with a heavy heart said: "O Ibrahim! What have you gained by having sacrificed the kingdom of Balkh?" Ibrahim immediately threw his needle into the river and commanded the fishes to bring it to him. Suddenly thousands of fish emerged, each one holding aloft in its mouth a needle of gold. Scanning the river, Ibrahim said: "I want my own needle." The fishes disappeared underwater and a tiny fish emerged with his needle. Ibrahim took it from the fish and said: "This is the least which I have gained."

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## IMPURITIES

the advices, exhortations and proclamations of Rasulullah (sallallahu alayhi wasallam) are dismissed as irrelevant by the presentation of hypocritical interpretations to conceal the kufr lurking in the hearts.

When Muslims depart from the Path of the Sunnah, they become retrogressive in their thinking. They then have no option other than accepting as valid whatever theory of filth and kufr their kuffaar leaders of misguidance din into their ears.

BY SUFI MUHAMMAD  
IQBAL OF  
MADINAH MUNAWWARAH

Hadith, Maulana Muhammad Zakariya). Your association with Maulana Saeed would have been compatible because of your liking for Tabligh work, and respect for the Maulana, compatibility with the Shaikh being important in the line of Thikr.

I understand from your letter that Tabligh work having been banned in your country, you now have time to spare for Thikr. The blessed Name of Allah is such that if uttered even casually, without caring for reward, is far more valuable than the entire creation. Even unintentional utterance of His exalted Name yields fruitful results. But for true Thikr and to achieve Allah's nearness (Ihsaan wa Yaqeen), by means of Thikr-e-Lisaani (verbal recitation of Thikr), one has to adhere to the rules and conditions stipulated by a Shaikh. I will not be going into these details presently. At the moment my intention is just to expose a misunderstanding and deception of the devil, which has become the ache of my heart and the pain of which has been revived by your letter. This deception has two aspects. Firstly, you now consider yourself absolved of Tabligh work. Secondly, you think that engagement in Thikr is not as important in the line of Tabligh since it is meant for a person with spare time.

Regarding the first aspect, I would say that to consider oneself free from Tabligh work due to obstacles, indicates that one does not understand the very spirit of Tabligh, whereas in difficult times workers ought to step up their efforts and get prepared to make all sacrifices.

Indeed the mode of carrying out Tabligh work has to change according to the prevalent circumstances. For example,

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# THE TABLIGHI JAMĀT

during the initial stages, Tabligh work was not allowed in its present form, in Saudi Arabia. At that time Hazrat Maulana Saeed Ahmad Khan, Hazrat Maulana Mufti Zainul Abideen, Hazrat Maulana Obaidullah Sahib (these three are the Khulafa of Hazrat Shaikhul Hadith Maulana Muhammad Zakariya Sahib) and other elders, made untiring efforts according to the guidance of Hazrat Dehlawi (rahmatullah alayh) and Hazrat Maulana Yusuf (rahmatullah alayh). Earlier Hazrat Dehlawi had personally laid the foundation for Tabligh in Saudi Arabia. After years of sustained efforts, the work found receptive ears among the Arab community. The government had no objections thereafter and Tabligh work was pursued openly. In other words, the restricted form of Tabligh in Saudi Arabia was similar to the Tabligh by Rasulullah (sallallahu alayhi wasallam) during his Meccan stay.

.....It was well-known in Jamaat circles that anyone confronting a difficulty would get Allah's help by offering two raka'ts Salaatul Haajat. The prayers and support of the Mashaaikh and Ulama-e-Haqq were also with the Jamaat though they were not physically involved in the work.

Only a minority sect, founded on Bid'ah (perverse innovation) remained opposed to Tabligh. Even some of their own members did not agree with such opposition. Besides, a few misguided people could hardly harm a good cause. In fact, righteous work could gain from such opposition. By the Grace of Allah, Tabligh work has now spread far and wide.....

The Tabligh work flourished in these remote lands so much that their people became devout Muslims. Institutions of Islamic learning and Mosques were established and the reformed Muslims embarked on pilgrimage to Saudi Arabia. This transformation was the result of the blessed work of Tabligh.

It is obvious that such a glorious success should shatter the evil designs of the devil. The devil uses one's love of wealth and hollow pride to lure people astray. Tabligh work, on the otherhand, demands sacrifice of wealth and pride. These things are already known to you. I am elaborating these to make you aware of my familiarity with them, owing to my association with the Tablighi Jamaat by the Grace of Allah, for the last forty years. And, I found my master and guide through the blessed path of Tabligh. I am therefore indebted all the more to Tabligh and it has many rights over me.

In your letter you have also expressed your grief on account of the discontinuation of Tabligh in your country. Well, all our elders are deeply concerned and grieved on this account. In fact our elders are only those who have a deep concern for the Tablighi Jamaat. We, the servants of the Mashaaikh, are also deeply moved by their grief. Owing to ill-health, this servant (Muhammad Iqbal), is not physically involved with this work presently, but has intense love and concern for the Jamaat.

There are no excuses in love. But the reins of my Ishq (love) are in the hands of a Shaikh who is the supreme guardian of the Tablighi Movement. According to the Imaam of Tabligh, Hazrat Dehlawi (rahmatullah alayh), my Hazrat Shaikh is the chief guide of the Tablighi Jamaat. And among the entire group of elders, he is the staunchest supporter of this work. He is

the most active and effective elder in combating dissensions (fitnah) and answering the criticism of opponents. Besides, my master Hazrat Shaikhul Hadith, is the present Imam of Shariat wa Tareeqat. Since the establishment of the Tablighi Jamaat, he has played a fundamental and most effective role to this day. Tabligh work has spread his Faiz (spiritual light) throughout the world. This, by the Grace of Allah, in turn raises him to greater heights. Therefore, being attached to such a blessed Shaikh, I am content with that much of physical involvement with Tabligh which is in line with the wishes and permission of my Shaikh. My grief and worry on account of the ban imposed on Tablighi activities is no less than others. Grief and worry invoke the help and mercy of Allah. At times such a grief exposes reasons which give rise to obstacles, and also brings to light solutions for their removal. I now outline the solution for the removal of impediments hampering open Tabligh work in your community. Ofcourse, taufeeq to act upon this solution is in the Hands of Allah.

The blessed work of Tabligh was very unpleasant for the devil. Finding all avenues closed for undermining this work, he (the devil) chose to allow its apparent expansion. Instead, he entered through the back door by attacking the very spirit of the Tablighi movement. This he did with such cunningness, that even Tabligh workers subconsciously started believing that expansion of their work depended on putting aside its spiritual aspects. Hence it was felt that the time and effort spent in nourishing the spirit and strengthening the defences against dissensions, should instead be pooled together for expansion of Tabligh work. To hide this fatal mistake, the effort on the spirit was retained but in name only. What is this spirit and defence against the devil? It is called Thikrullah. In fact, Thikr is the spirit of all acts of worship such as Salaat, Jihad, Tabligh based on six points, etc. Besides the Tabligh work based on the six points, other forms and efforts of Tabligh also depend on Thikrullah. Thikr is the means of overcoming obstacles and it invokes the help of Allah and His Special Attention. So the devil not only made efforts to undermine the foundations and spirit of this work, but he even succeeded in turning Tabligh workers against the very institution of Thikr in their programmes. To achieve success in this hateful scheme, the devil made use of an intellectual and a deceptive ploy to mislead Tabligh workers about Thikr. The intellectual hoax will be exposed first and as a proof the sayings of the elders of Tabligh and Shariat wa Tareeqat such as Maulana Ilyas, Hazrat Maulana Haji Yusuf Sahib and Hazratji Maulana Inamul Hasan Sahib regarding the necessity of Thikr-e-Lisaani (verbal Thikr) and its need in Tabligh work, will follow. Then the devil's second ploy, the illusionary deception, will be exposed for the benefit of those who remain opposed to Thikr-e-Lisaani even after they have read the sayings of their elders, which will be quoted under the heading, Intellectual Hoax.

## INTELLECTUAL HOAX

Opposing Thikrullah was not easy, it being one of the six fundamentals of Tabligh work. The devil contrived to deceive by using a true fact and an

indisputable reality. In other words, he used a truth to further evil ends. To use the words of Hazrat Dehlawi:

**"There is a great need to remain steadfast in Thikr and in obtaining knowledge. But the reality of Thikr and knowledge should be clearly understood. The reality of Thikr is to be in a state of awareness and to observe all religious duties. This is the best form of Thikr. Therefore, to remain active in the cause of Islam by making efforts to spread it, is the worthiest form of Thikr with the condition that such Thikr is performed being attentive of the orders and promises of Allah regarding the desirable and forbidden things."**

All Ulama agree about the truth of the above statement. Thus Salaat which is the foremost religious obligation is regarded as Thikr of the highest order. About the best form of remembrance of Allah, the Qur'aan says:

## "Establish Salaat for My remembrance."

And, according to a Hadith, barricades between man and Allah are lifted during Salaat and that man is closest to Allah in Sajdah during Salaat. Hence Salaat is termed Mi'raajul Mu'mineen because during Mi'raaj of Rasulullah (sallallahu alayhi wasallam), nearness to Allah was achieved. His Presence was felt and communion with Him had taken place. Therefore, Salaat which is the Mi'raaj of the Ummah of Muhammad (sallallahu alayhi wasallam) is the real Thikr and a state of awareness. Similarly, the other acts of worship such as spreading Islam (Tabligh), etc. are various forms of Thikr in varying degrees. While the fact that Salaat, Tabligh, etc., are real Thikr is mentioned and taught in the various programmes of the Jamaat, the above condition is neglected or not fully explained. Hazrat Dehlawi in explaining the above condition (in his statement cited above) says: "If obligatory duties like Salaat and Tabligh are performed without the awareness of the desirable and forbidden things, then these acts of worship are not the real Thikr. Without satisfying this condition (of awareness) such worship in reality is Thikr of the body and neglect of the heart."

This servant (Muhammad Iqbal) may be allowed to mention that although the duty of performing the Salaat is fulfilled even when the heart is neglectful, but according to the Qur'aan and Hadith such Salaat has been likened to the Salaat of hypocrites.....

On the otherhand, if Salaat is performed with an attentive heart, then due to the state of Ihsaan, it will have the required sincerity (khushoo and khuzoo), and it becomes a means of nearness to Allah. Only such Salaat is the most valuable and the real Thikr. In a nutshell, for the mandatory physical acts of worship to have the quality of real Thikr, the attentiveness of the heart and its engagement in Thikr are the necessary conditions. Therefore, reformatipon (Islah) of the heart comes before the reformation of the physical acts of worship. Rasulullah (sallallahu alayhi wasallam) said:

**"When the heart is reformed, the entire body is reformed."**

It is this reformation of the heart which is the object for the emphasis on Thikr-e-Lisaani.....In summary, Thikr Lisaani is the means by which the acts of worship reach the level of real Thikr..

**(To be continued, Insha'Allah.)**

From page 6

# WOMAN IN ISLAM ~ HER PARAMETRES

emergence from the sanctuary and sanctity of the home for participation in activities which have been naturally and divinely placed within the domain of males.

## EQUALITY?

While Islam has enhanced the status of women and given them rights, such rights and position are within the parameters of Divine Law. The rights which Islam has bestowed to women are not to be viewed within the context of immoral and kufr emancipation of women—a concept spawned by the immoral cult of the west which has traded its soul for immorality and depravity. The rights which Islam has awarded to women take into account the biological, intellectual and natural differences which exist in the sexes. The bestowal of rights cannot ignore such differences. The attempt to force a state of equality between the naturally unequal is in fact, inequality which must necessarily disturb the state of equilibrium which Islam espouses for man and woman.

## DIFFERENCES

The attempt to force a state of equality between what is inherently unequal, is both unnatural and unjust. It is a deception of shaitaan given credibility by kufr minds solely for the exploitation of the weaker sex and to bring ruination to the morals of mankind. That there are natural and biological differences between the sexes is undeniable. Even the modernist lady will concede to this. That there are also Islamic differences in this regard will not be denied by people who have Imaan embedded in their hearts although Muslims exposed to kufr indoctrination will introduce a variety of stratagems to refute such Qur'aanic realities. Instead of outrightly denouncing the Qur'aan and the Sunnah, they make the Ulama the scapegoat. This is quite understandable and acceptable to the Ulama since Rasulullah (salallahu alayhi wasallam) has said that the Ulama are the Shields of the Ambiya. Criticism which is in actual fact meant for the Ambiya is directed to the Ulama because cowardice does not permit the munaafiqeen to speak their minds and reveal the abomination of kufr lurking within their hearts.

Among the facts and acts which highlight the differences and the inequality between the sexes are:

- \* "Men are the rulers over women..." (Qur'aan)

The Qur'aan has declared men to be the rulers over women and explicitly states their superiority of rank.

- \* "And, for them (women) are rights similar to the rights over them according to the law. And for men is a rank over them." (Qur'aan)

While the rights Islam gives women are similar to the rights which are given to men, they are not the same and not equal. Emphasising this fact, the same aayat says: "For men is a rank over women."

- \* And such women whose disobedience you fear, then admonish them (kindly) and shun them in the beds and beat them (lightly, if necessary)." (Qur'aan)

While disobedience to husbands is common, the more serious crime of injustice and cruelty to wives is also common and at times more prevalent. But, the Qur'aan

does not empower women "to shun their husbands in bed" nor does the Qur'aan give women the right to beat their husbands when they act unjustly. The right of punishing a wife is in line with his rank as the ruler—a rank conferred to him by the Qur'aan.

- \* Her testimony is not equal to the testimony of a man. In Islam the testimony of two women equals to the testimony of one man. The Qur'aan is explicit on this inequality in law.

- \* In crimes of Hudood (i.e. prescribed punishment such as theft, adultery, etc.) the evidence of women is not at all admissible in an Islamic court of law.

- \* Whereas Islam commands the husband to show kindness to his wife, it emphasises on the wife obedience to the husband. Nowhere does the Qur'aan or Hadith order the husband to show obedience to his wife. While obedience of the wife is a virtue, such submission by a husband is an abomination. His rank precludes obedience to her while her position demands obedience to the husband.

- \* Jamaa't Salaat, Juma'ah Salaat, Taraaweeh Salaah and Eid Salaah while obligatory for males are not even optional for women. They are not required to perform these acts of Ibaadat.

- \* Jihaad is obligatory on men and not even optional for women. They are exempted from Jihaad.

- \* Only males have been appointed as Ambiyaa. Not a single woman was ever appointed a Nabi.

- \* While a man can go for Hajj alone, a woman is not permitted to go on any journey unaccompanied by a male mahram.

- \* The responsibility of maintaining women and children is that of the male, not of the woman.

- \* A man who becomes a murtadd (renegade) will be executed under Islamic Law, not so a woman. A woman will be held in prison until she relents and again embraces Islam.

- \* The right of Talaaq is vested in only the man. Islam does not empower a woman to administer Talaaq.

- \* In inheritance, she inherits half the amount her brother inherits.

- \* While only a man can be the Imaam of any congregation in which there happen to be even women, a woman can never be an Imaam of a congregation in which there are men.

- \* While the husband has the right to prevent his wife leaving the home without his consent, she has no such right.

## NOT EQUALS

All these differences go to show that man and woman are not equal in the Eyes of Allah Ta'ala, i.e. in so far as the Divine Shariah applies to this mundane life. No matter what argument and interpretation are tendered to wish away these glaring differences between man and woman, the indisputable fact stands out conspicuously that neither are the ranks of man and woman the same nor are their spheres of activity the same. To introduce schemes to expel women from their natural parameters and cast them into the torrents and disturbances of outdoor life which is the domain of males, is both unnatural and flagrant transgression of the sacred Laws of Allah.

## ORIGINALITY?

"This lacks in moral originality." The lady does not know what she is speaking about. When the home parameters have been defined and stipulated for woman by her Creator, it is palpable drivel to assert that the injunction to confine women to their natural abode of honour, respect and safety lacks originality. The originality of the law is tied to the Qur'aan which is the Eternal Word of Allah Azza Wa Jal. One cannot escape the truth and seek to subvert it by simply putting out the claim that it is orthodoxy which has confined women to the home parameters. The facts of Islam, commonsense and intelligence all refute the stupid opinion pouted by the modernist.

## BASELESS SUPPOSITIONS

Among the utterly baseless suppositions and un-Islamic contentions advanced by the modernist lady, are the following:

- \* That women who are in Hijaab are not considered to be part of society, hence she laments:

"The thinking of the orthodox is sure retrogressive and we cannot break this antiquated circle of thinking unless we start to say that women who are ignored and dismissed from liberated talents, form part of society."

The modernist lady has not spelled out the meaning of 'liberated talents' nor has she explained in which way are Islamic women 'ignored'. Perhaps her idea of 'talented' women and 'liberated talents' envisages women of Islamic chastity and modesty emerging into the streets, abandoning the holy sanctuary of the Islamic home and standing side by side with kuffaar males in political campaigns in which kufr is pitted against kufr. Hence, she says:

"In shaping the new S.A., the voice of our Muslim women must also be heard and this can only be done through the collaboration of women's organization in S.A. Women should participate fully in the socio political context of S.A."

The absurdity of this un-Islamic and haraam call is not only disgusting, but is laughable for its ludicrousness when viewed from the Qur'aanic perspective. A woman who excels in her natural and Allah-given role of house-keeping and rearing the society of tomorrow is considered by kufr brains to be lacking in 'talent' and 'ignored' while immodest women rubbing shoulders with kuffaar males in public are regarded to be talented. Allah forbid that our women of Islamic piety become ensnared in these satanic conspiracies to ruin their modesty, chastity, femininity and their very Imaan. Whatever interpretation the brains of kufr give to 'talent' and 'liberation', may Allah Ta'ala save Muslim women from such villainy.

## QUEER LOGIC

What queer logic is this? A woman involved faithfully in her natural and divine role of wifehood and motherhood is considered to be lacking in progress and in fetters while the immoral woman in the streets, who has no notion of her natural role and duties and who grovels at the feet of kuffaar politicians carving out some 'new South Africa', is lauded as a liberated woman with talent!!! The La'nat of Allah and the La'nat of the Malaikah descend on such women who are entrapped in satanic 'liberation'.



# MISSIONARY PLOTS SOMALIA

A Muslim brother of Somalia, having escaped the anarchy prevailing there, writes from San'a, capital of Yemen:

"Mohammed Ziyad has been overthrown by the people of Somalia. However, unfortunately a power struggle has erupted among different groups which have ousted the previous regime. Fighting is still raging in Mogdishu. As a result of the situation of chaos and anarchy, many Christian missionaries are pouring like water into the our country and grasping the opportunity to achieve their goal of converting Muslims to Christianity while pretending that they came from their countries to help the stricken Somali people. Are the wealthy Arab oil producers not aware of the dangers facing the Somali people who are 100% Muslim? I am sure that they are aware of these campaigns but are taking orders from Bush."

Most surely, they must be aware of the calamity which has overtaken the Somali people, but they are acting under either Bush's instructions or they just cannot be bothered since they cannot discern any worldly benefit in aiding the grief-stricken Muslim bretheren of Somalia.

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## EVIL INSTITUTIONS

wake the total corrosion of Imaan and the annihilation of Islamic morals. When there is such a grave danger to Imaan and Muslim morals in these educational institutions it cannot be permissible for Muslims to send their children into these jaws of immorality.

Every rule of the Islamic Moral Code is violently violated in universities and colleges. Imaan is placed under the sustained assault and onslaught of kufr and other shaitaani influences. In return for the little and miserable worldly gain which Muslims discern in these institutions, it is not intelligent to destroy Imaan and along with it the everlasting life of success and bliss of the Hereafter.

### OUR DESTINATION

In the rat race for worldly success, Muslims have been blinded by shaitaani deception. They have been duped by shaitaan to accept as respectable institutions of kufr and immorality. In this way have Muslims been deflected from the Road which leads to their final destination of salvation, viz., Jannat. Rasulullah (sallallahu alayhi wasallam), warning Muslims against harmful and unnecessary worldly pursuits and engagements, said:

\* "Have you no shame! You accumulate (in excess) which you cannot eat; you build (mansions) far in excess to your residential needs and you entertain long and distant hopes which you cannot attain. Have you no shame? O mankind! You think that you are in an abode of comfort and rest whereas you are on a journey. The speed of your onward movement is swift. Prepare for the long and difficult journey ahead."

### INTELLIGENCE

What does the Muslim's intelligence demand? Rasulullah (sallallahu alayhi wasallam) said:

\* "Verily, of the signs of intelligence, is diversion from the abode of deception and to hasten towards the everlasting abode. And, among the signs of intelligence is preparation for the sojourn in the Grave and to be equipped for the Akhirah."

## BANGLADESH

From Bangladesh, the Baitul Aman Trust (Jamiatu Baitil Amaanil Islaamiyyah) writes:

".....Patuakhali district with her 1.8 million population, of which 95% are Muslims, is situated on the southern coastal zone tremored by the waves of the ferocious Bay of Bengal. As such she is the worst victim of water surges, tidal waves, droughts, cyclones, tornadoes and norwesters. The people are mostly illiterate, destitutes and have-nots. Consequently they fall easy prey to the alluring baits of so-called relief and rehabilitation assistance spread before them by the anti-Islamic agencies of Trinitarianism and Idolatry. These agencies spare no time and opportunity to satiate their heinous and nefarious schemes for converting the ignoramuses and helpless victims to Christianity and idolatry.

It has been most painfully observed that most of the activities in relation to the propagation of Islam have been limited and concentrated within the capital and big cities where mostly the elite of society live. Thus, the distant and off-the-beaten track localities of the interior have been neglected while the need for the illumination of Islam is greater in these backward areas.

The anti-Islamic agencies, especially the Christian missionaries have selected these fertile regions of the interior as their targets for converting Muslim ignoramuses to Christianity. For example, Padrishpur at a distance of 7 miles from Patuakhali, once a Muslim majority village, has now been transformed to an ideal Christian majority village with her covetable cathedral, schools, medical centre, market-complex, bank, electricity, socio-economic projects and all the other modern amenities of worldly life involving millions of dollars acquired from the Christian missionary funds. Naturally, the simple and helpless Muslim ignoramuses and the deviated and derailed younger generation feel tempted to swallow the sugar-coated mortal poison capsules of worldly pleasures in lieu of Imaan, presented to them by the anti-Islamic agencies.....

The Christian missionaries and other non-Islamic organizations operating in Bangladesh are:

Adab, Caritas, Missionaries of Charity, Care, M.C.C., Heed, B.A.M., Oxfam, Concern, Brac, C.C.D.B., Swallows in Denmark, Swedish Free Church, Population Service International, Salvation Army, Y.M.C.A., Christian Health Care Centre, Tre Des Homes-France, Tre Des Netherlands, Tre Des Homes Switzerland, World Missions, Core, Churches of God, National Church Parishes, etc.,."

From column one

It should be quite clear from the pronouncements of Rasulullah (sallallahu alayhi wasallam) that engrossment in the world and blind pursuit for success and perfection in material, technological and economic fields at the expense of Imaan and Deen which are the pivots of Najaat in the Akhirah, are both unintelligent and self-destructive. Muslims can be rest assured that the success and honour which they are seeking from these evil educational institutions will elude them because a Muslim's honour and success are inextricably interwoven with Imaan and Islamic Morality which are negated in the universities and colleges of the kuffaar.

# THE TIE SYMBOL OF SHIRK

(Hadhrat Mufti Muhammad Shafi')

Acts which are considered to be signs and salient features of shirk, also fall within the scope of shirk (polythiesm). This is borne out by the command of Rasulullah (sallallahu alayhi wasallam) when he saw Hadhrat Adi Bin Hatim (radhiyallahu anhu) with the crucifix around his neck. Hadhrat Adi who had converted to Islam from Christianity, once came into the presence of Rasulullah (sallallahu alayhi wasallam) with the crucifix around his neck. Rasulullah (sallallahu alayhi wasallam) commanded:

**"Remove this idol from your neck."**

At this time Hadhrat Adi's belief was already purified. He did not believe any longer in the cross. (The wearing of the crucifix was merely by force of habit). However, Rasulullah (sallallahu alayhi wasallam) ordered its removal. He considered it important to command abstinence from displaying even the external symbols of shirk. But, alas! Today, thousands of Muslims are, in defiance and audacity, donning this very symbol of the crucifix (viz., the neck-tie), thus making them guilty of the crime of shirk.

## Smoking the main hazard

LONDON — Smokers who change their diet in the hope of avoiding disease were told by doctors that they were wasting their time.

Prof John Moxham, of King's College Hospital, London, said that tobacco was so damaging to health that dietary changes would have no impact on life expectancy in smokers.

"There is no point in worrying about diet if the person smokes because smoking is by far the most important factor in developing coronary heart disease," he said.

Prof Moxham was launching a coalition made up of 29 medical royal colleges, societies and associations to press the British Government to back an EC directive — opposed only by Britain and Germany — banning tobacco advertising. (E.P.Herald)

## SMOKING AND THE SHARIAT

A basis for **hurmat** (prohibition) in terms of the Shariah is **dharar** (harm). A substance which is harmful and destructive to one's physical or spiritual health is not permissible in Islam. The prohibition of poison, drugs, etc., is based on this factor of hurmat. That tobacco is extremely harmful to the physical body of man, there is no gainsaying. In view of the proven harms of tobacco, smoking is not permissible in Islam.

**"Say (O Nabi!): The wealth of the world is slight while the Akhirah is best for those who fear (Allah)." (Qur'aan)**

**"Know that the worldly life is play, amusement, adornment, pride....."(Qur'aan)**

## Smokers kill 300 'passive' puffers

Post Correspondent

LONDON — Smokers will be accused today by a lung cancer expert of killing 300 colleagues at work every year with the fumes produced by their cigarettes, cigars and pipes.

Dr Ashley Woodcock, a consultant respiratory physician at Wythenshawe Hospital, Manchester, believes smokers are literally "burning up" company profits as they cause illness and death through passive smoking.

They also did a great deal of harm to themselves.

Dr Woodcock will warn employers at a conference in Runcorn today on smoking in the workplace.

The conference, organised by The Industrial Society, will also hear that firms face legal action from workers suffering from the effects of others' smoke unless they introduce widespread restrictions.

(Evening Post)

# QUESTIONS and ANSWERS

**Q.** I caught a man in the act of committing adultery with my wife. In a fit of rage I shot him and he died although I had no intention of killing him. I have been sentenced to what one may say life-imprisonment. I am contemplating to escape from prison and settle in another country. What I would like to know is what is my position in terms of the Shariah as far as the killing and contemplated escape from prison is concerned?

**A.** When a knife, sword, gun or any such weapon which kills is used, then the intention is not a mitigating factor in so far as the Shariah's law will apply in the its court of law. However, in your case, the Shariah absolves you of guilt in both this world and the Hereafter. The killing is upheld by the Shariah as justifiable. An Islamic court would have acquitted you of murder. Your conviction and imprisonment according to the Shariah are unlawful and zulm. As far as the Shariah is concerned, you are entitled to take any action to release yourself from the zulm. You should act in your best interests. Escaping from zulm is not sinful. May Allah Ta'ala be with you and create the circumstances for your swift release from the zulm of the kuffaar.

**Q.** Some modernists deny the Mu'jizaat (miracles) of the Ambiya. They give some figurative meaning to the miracles. They do not believe that the Mu'jizaat were real physical acts demonstrated by the Ambiya. What is the Shariah's ruling on such people?

**A.** One who denies the Mu'jizaat of the Ambiya is a murtadd. The modernists mentioned in the question are murtaddeen (renegades) who have left the fold of Islam.

**Q.** Who was Parwez? Some people say that he was a denier of Hadith while others claim that he was a great Islamic luminary?

**A.** In brief, Parwez was a shaitaan in human form. In the words of Rasulullah (sallallahu alayhi wasallam) he was one such destroyer of Islam who is described as a man with the 'heart of wolves'. Parwez denied the Ahadith of Rasulullah (sallallahu alayhi wasallam) and along with it all the sacred ahkaam (laws) of Islam expounded in the Ahadith and on the basis of the Ahadith. He was among the vilest rejectors of Rasulullah's statements. This is a very concise character sketch of the shaitaan. Insha'Allah, we shall prepare a detailed treatise of the evil expositions of this evil person for the benefit of Muslims who may be duped by some of Parwez's cronies.

**Q.** What is the actual aim of Tasawwuf? Are the Ibaadat shown in the Hadith not sufficient for thawaab and spiritual progress?

**A.** The aim of Tasawwuf is Islaah-e-Nafs (reformation of the self). Tasawwuf does not teach new acts of Ibaadat. It devises ways and means to create awareness of Islam in the Muslim. Its aim is to purify man from his lowly attributes and inculcate in him the higher qualities commanded by the Qur'aan and Hadith. It does not prescribe forms of Thikr as acts of Ibaadat to replace any Ibaadat taught in the Ahadith. The prescribed forms of Thikr and Ashghaal (spiritual exercises) taught by the Auliya are mere remedies to produce sharpness in awareness; a living and a constant awareness of Akhirah and of our responsibility and accountability to Allah Ta'ala and an awareness of our duties and responsibilities to mankind. The aim of Tasawwuf is only to produce Muslims who will have sufficient Imaani fervour to submit to the Sunnah of Rasulullah

(sallallahu alayhi wasallam). But, the Ahl-e-Bid'ah with its grave-worshipping 'Bawas' and 'Sufis' have blackened the name of Tasawwuf. They have advertised Tasawwuf as some mystical cult in which trances, supposed ecstasies, trickery, dagga-smoking, deception and grave-worship are all acceptable practices.

**Q.** Much controversy is raging in our place about the Sufi concepts of Wahdatul Wujood and Wahdatus Shuhood. It is claimed by some that these concepts mean that there is only one existence, viz., that of Allah, and all other existences are in actual fact part of Him. Please give some light on these concepts.

**A.** Wahdatul Wujood and Wahdatus Shuhood are technical terms used by the Auliya to describe certain things and stages. They do not mean what ignoramus attribute to them. Some modernist writers and translators, ignorant of the meaning of these terms and even more ignorant of Tasawwuf, attribute fanciful interpretations of kufr to these terms of the Sufiya. It is kufr to suggest that all beings and things created by Allah Ta'ala are part of Him. Islam does not expound any such belief nor do the Auliya have any such kufr belief. Wahdatul Wujood simply means the One Perfect and Independent Existence of Allah Azza Wa Jal as compared to the created existences which have no existence of their own. For their existence, all created objects depend on the One Supreme and Perfect Existence of Allah Ta'ala. In relation to the Perfect Existence (Wujood) of Allah Ta'ala all other created forms of existence recede into oblivion. Thus, the concept of Wahdatul Wujood is a relative one used by the Auliya to convey that His Existence is the only true and independent existence while all creation in comparison to His Wujood, have no wujood. However, when jaahil sufis gave meanings of shirk and kufr to this concept, the Auliya changed the name and called the same concept Wahdatus Shuhood to save the laymen from fitnah. In this concept, existence is not negated from other beings as was mistakenly asserted to the first concept. In Wahdatus Shuhood it is conveyed that of all existences, the Sufi's attention is focussed on only His Existence.

**Q.** An Ustadh who is employed in a Madrasah wishes to go out in the Path of Allah with the Tablighi Jamaat for 40 days. Is it proper for him to leave his teaching post to participate in Tabligh? He believes that the thawaab in Tabligh is greater than the thawaab in teaching kids the Qur'aan Shariteef.

**A.** This Ustadh is a victim of the plot of shaitaan. Shaitaan conspires to remove a man from a higher act of Ibaadat by tempting him into a lesser act of Ibaadat, and thereafter he will further lure him away from even the lesser act of Ibaadat. He is ignorant of the meaning of Tabligh. His occupation of teaching the Qur'aan Shareef is far superior to participation in the specialized form of Tabligh of the Tablighi Jamaat. His teaching the Qur'aan is in fact Tabligh of a very high order. The Madaaris are the fortresses of Islam. If the Madrasah will be neglected, a stronghold of Islam will adversely suffer. When the fortresses of Islam collapse on account of neglect and abandonment, the work of Tabligh will automatically collapse. This is the plot of shaitaan. His aim is to weaken the Madaaris by luring away Ustaadhs and students from Ilm-e-Deen. Without Ilm, there can be no proper Tabligh.

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## NOT GHEEBAT

When one is consulted about a marriage proposal, it will be permissible to inform the enquirer of any evil trait or harm which one knows to be existing in either the boy or the girl. Provided that the intention is not bad and the information is true, such informing will not be known as gheebat. Such information which is passed on to another for his safety and protection is not termed gheebat in the Shariah.

At times it becomes even Waajib to pass on information about others, e.g. information about a child to his parents; information about a wife to her husband; information about subordinates to their superiors. In all cases, the niyyat should be to prevent further wrong, evil, and harm. The passing on of information should be motivated by sincerity and sympathy for the parties concerned.

This difference should be well understood. Many people do not know when to draw the line and in consequence cause harm to others.

## Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

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